

# ■ CHURCH ■ MANAGEMENT

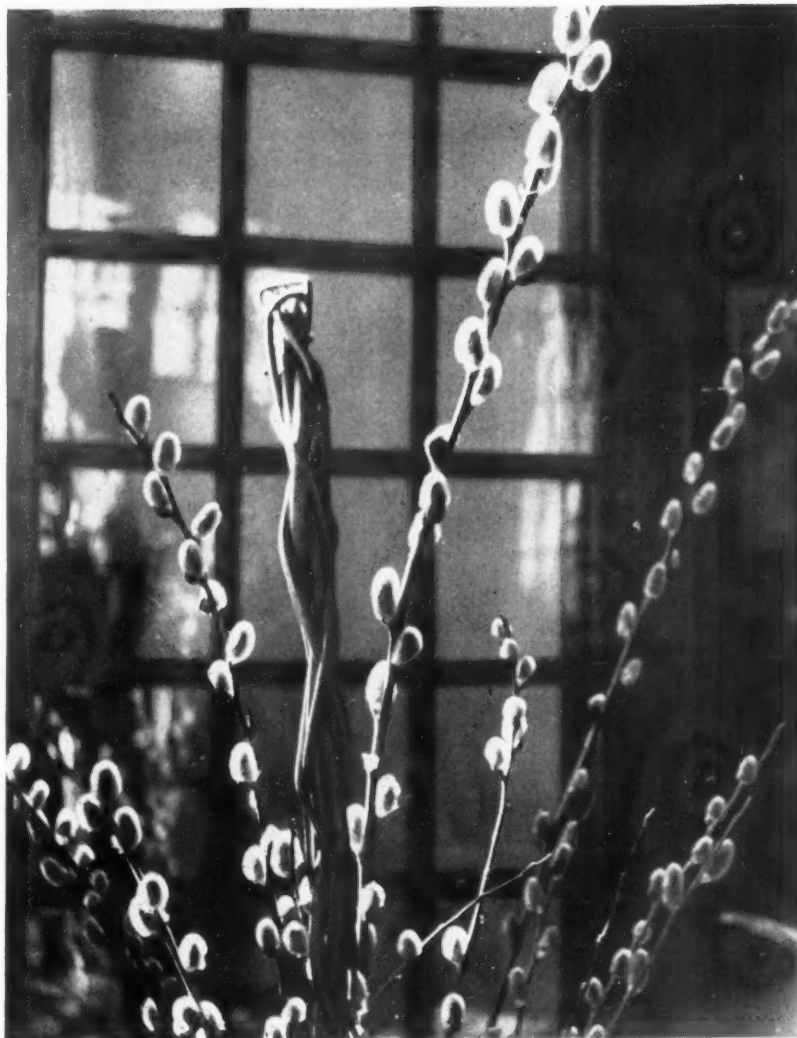


Photo by Henry H. Graham

"Spring bursts today,  
For Christ is risen and all the earth's at play."

**MARCH  
1945**

**VOLUME XXI  
NUMBER SIX**

## Selected Short Sermons

By Earl Riney

It is well once in a while to try to see others as they see themselves.

\* \* \*

If you would have the world take you at your own valuation, do not give yourself away.

\* \* \*

Make life a ministry of love and it always will be worth living.

\* \* \*

Faith in God is more than a match for the fear of the world.

\* \* \*

No man is too big to be kind and courteous, but many men are too little.

\* \* \*

He who does not preach with what he is will never persuade with what he says.

\* \* \*

It is better to suffer than to lose the power to suffer.

\* \* \*

No man can avoid his own company, so he had best make it as good as possible.

\* \* \*

A great mind always is a generous one.

\* \* \*

When things do not come your way, it is a sign you ought to be going after them.

\* \* \*

A midnight lark seldom sings the morning after.

\* \* \*

The very best one can do is hard to beat.

\* \* \*

Money cannot buy real friendship—friendship must be earned.

\* \* \*

A man hopes that his lean years are behind him; a woman, that hers are ahead.

\* \* \*

There is nothing so kindly as kindness, and nothing so royal as truth.

\* \* \*

Duty is the only path that leads at last out of distress.

\* \* \*

The smartest person is not the one who is quickest to see through a thing; it is the one who is quickest to see a thing through.

\* \* \*

A day is the biggest part of life that we ever have before us at a time. If we waste it we waste more opportunity than we know, for each day holds opportunity for prayer, for kindness, for truth, for self-control and for advance.

**T**his time  
let's build  
memorials  
that will help  
perpetuate  
peace

The greatest Chaplains' Corps of all time is at work as a dynamic influence for victory because our realistic military leaders know the value of spiritual stamina, the power of faith in great achievement.

This time let's build activated memorials to remind us of that realism and keep alive in us the ideals that undergird freedom, peace and a productive world.

The new Liberty Carillon can help in this peacetime job, just as it helped ever since Pearl Harbor in its wartime job of musically activating army and navy chapels.

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And back of it is the authority of current experience — available now to you and your architect in considering how your memorial may be activated.

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**Ministerial Oddities**

Collected by Thomas H. Warner

Humility!  
Humility, that low sweet root,  
From which all heavenly virtues shoot.  
—Thomas Moore.

When Dr. Whale, president of Cheshunt College, was in this country he spent an afternoon with Sinclair Lewis. When he returned home he recalled Lewis's greeting. "Well," said the novelist, "I guess I know more about all the pubs on the south coast of England than you do." Dr. Whale allowed that he did. He said he was overwhelmed by the hospitality of Americans and the contagion of their friendliness. "All the Americans I met were embarrassing humble." Are we?

In reporting the 75th anniversary of the First Congregational Church, Los Angeles, at which a debt of \$680,000 was liquidated, Chester Ferris spoke of the 1,034 members received during the year. He said: "Moreover they represent the best that is in the city." He went on to say: "Now they can relax: the great burden is lifted."

In announcing the "Great Opening Day of the Gospel Tent Revival" in Cleveland, in 1943, the following advertisement appeared: "Dr. Lindsley is even better than all of the claims which have been made for him by pulpit and press all over the nation. His ability as a gripping speaker is unbelievable. His flow of rich language and his uncanny precision in diction is simply intriguing. He is a born orator. Perfectly at home in the pulpit, he moves his audiences with magnificent word pictures until people have declared that they were frozen in their seats. He is the finished product of the class room, holding degrees from five of the outstanding institutions of learning on the continent!"

"I talked with God, yes I did, actually and literally," writes Dr. Frank B. Robinson. "The shackles of defeat and fear which bound me for years, went a-shimmering—and now?—well, I am president of the News Review Publishing Company, which corporation publishes the largest circulating afternoon daily in North Idaho. I own the largest office building in my city. I drive two beautiful cars, I own my own home which has a lovely pipe organ in it, and my family is abundantly provided for after I'm gone. And all this has been made possible because one day, about twelve years ago, I actually and literally talked with God."

(Turn to page 18)

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## THE EDITOR'S DRAWER

### YES, TITLES MAKE A DIFFERENCE

Ministers who think that sermon titles are not important, please listen. Back in the days of the evangelistic campaign of the Student Christian Movement in China, the American team pondered over the right approach. The men thought that they should first discuss sin, secondly God and third, Jesus Christ. Yet, they knew that these titles would have little attraction for the sophisticated Chinese students. So they kept the general subjects and the order. But, they changed the titles. The addresses were named: "The Crisis in China," "The Need of China," and "The Hope of China." The thought given to proper titles paid good dividends.

This interesting incident is gleaned from Sherwood Eddy's new book, *I Have Seen God Work in China*.

William H. Leach.

**TERMS OF SUBSCRIPTION**—Price per copy, 25 cents, except the July issue which is 50 cents. Subscription One Year \$2.50 where United States domestic rate applies. Foreign countries (except Canada) 50 cents per year additional. Canada, 25 cents additional.

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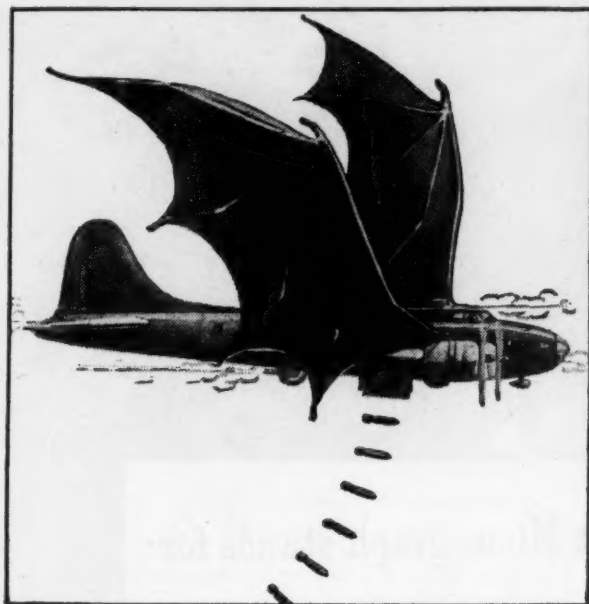
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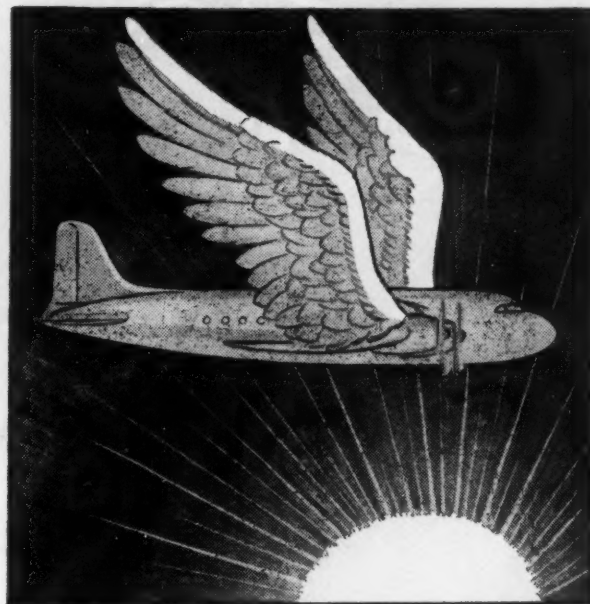


## Night

*A*N AIRPLANE has no morals. It cannot distinguish between good and evil. Its role in world society and its future contributions to our civilization depend entirely upon how it is used by man.

The dominance of the airplane in World War II is proved. It has achieved deadly effectiveness, within a vastly expanded radius. Competent observers have predicted that, if another air war is waged, the resultant havoc may bring the collapse of our civilization.

To whatever extent this is possible, it is corollarily true that the airplane offers equal possibilities for peace. It is capable of as much good as it is of evil. Airplanes can travel as far and as fast to meet the spiritual, social, political and economic needs of all people, everywhere, as they now travel to



## Right

mete out death and destruction in global war.

Will men learn to *think* in terms of *air* for the good of humanity? Are we capable of devising and applying methods to utilize air transportation for peaceful pursuits, with the same vigor and determination with which we have speeded the development of global aviation in war?

There is a group of people advantageously situated to instill the new attitude of mind necessary for the Air Age—teachers and school administrators. Their responsibility in this matter is equaled only by their opportunity.

We invite your participation in this crucial time of growing need for enlightenment. A free copy of "Air Age Education News" is available upon request.

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# CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XXI  
NUMBER 6  
MARCH, 1945

## If a Man Die

*Now if the relation thus established in the morning twilight of man's existence between the human soul and a world invisible and immaterial is a relation of which only the subjective term is real and the objective term is non-existent, then, I say it is something that is utterly without precedent in the whole history of evolution.—John Fiske.*

IT has been a long time since I have tried to argue anyone into the kingdom of God. As a young clergyman I spent much time trying to compile convincing arguments to prove the main points of the Christian faith. I called to my aid what little I knew of science to substantiate the possibility of a virgin birth and all the philosophy I could muster came to proclaim the resurrection. The sermons were convincing to me; perhaps they were to others. I don't know. They were preached a long time ago. Experience then taught me that it is difficult to convince by argument and logic. My energies from that time, as a preacher, were devoted to trying to create such an atmosphere and faith that individuals could accept the great truths of our religious faith. I am, today, convinced that the work of the preacher is to help men and women put themselves in such an attitude that they will hear when God speaks.

How true this philosophy is at Easter! The most effective Easter sermon I ever delivered was not one filled with arguments to convince of life beyond the grave. Instead it was a simple sermon, given in narrative form which told of the death, the burial, the resurrection and the post-death appearances of Jesus. The congregation saw the empty tomb, the meeting with the disciples of the road to Emmaus, the appearance to the group at Tiberous, the lone figure cocking fish at the shore. To this simple direct picture I think I added the words of Timothy, "If we suffer we shall also reign with him."

The world is hungry for the positive assurance of immortality. Millions enduring the anguish of the world-wide war are asking, "If

a man die shall he live again?" There will be many answers to the question as there should be. There will be some majestic utterances like the quotation from John Fiske which appears at the head of this editorial. There will be quotations of poetry which stimulate Christian faith. There will be original thinking which will add valuable content to our information on the subject. But if the editor of *Church Management* preaches a sermon on Easter, he will follow the formula given above. He will tell the Gospel story believing that it, in itself, has the power to convince.

Many people will crowd your church on Easter. Some will represent the conventional Easter attendance. Others will be attracted by the music. Even in wartime some will be drawn by the Easter parade. But there will be still others, casualties of the battles of life, who will seek your church with hope in their hearts. These will eagerly listen for a message of comfort and immortality. Experience has prepared them for the message. Do not disappoint them.

It is not necessary to construct great theses on immortality. Simply tell the story of the gospels. Assure them that Jesus lives and that because he lives their loved ones shall live. The shells of battle do not destroy the personalities of the courageous youths who have perished in line of duty.

Saint Paul was indeed a philosopher who knew life. He knew the tragedy of living without the hope of immortality. He insisted that we who have hope of Christ only in this life are of all men most miserable. Expel that misery from those who seek your Easter ministry.

## Wilson

THE motion picture, "Wilson," brings many memories, pleasant and otherwise, to the editor of *Church Management*. For he was one of the young men caught by the idealism

(Turn to page 58)



# Christ and the Nations

*by Frank H. Ballard of London*

*Historic religions are breaking under the tremendous burdens of the new world. Does Christianity have a message for the future as well as the past? Our English correspondent discusses the question with his usual clearness.*

I AM reminded of a discussion that took place on the Macedonian hills during a tedious part of the last war. We were being visited by an officer from India who, during the evening meal talked very freely about Indian life, thought and customs. A remark of my own turned the conversation to religion with the result that we talked far into the night. The officer from India who was a fair-minded man had a great deal to say about the good work done by Christian missionaries. But he had studied Indian religions, and he was continually coming back to the question: "What right had we to go to India to persuade people to leave the nation's faiths and to plant Christianity in their place?"

I can imagine that some men on active service today will be more inclined to argue about countries nearer than India. Like the rest of us they will be anxious to know what is to happen to postwar Germany and how we are to counteract the Nazi doctrine now working in German minds.

But the question is much the same whether we think of the conversion of India or Germany, or indeed of England or America. It is too big a question for one article, but I will try to put some relevant points under two heads. We must go with the gospel to all nations because the world needs Christ, and because Christ needs the world.

First then I am to write of the world's need, and that is much the same in all nations. I am not forgetting that each people has its distinctive qualities, and therefore its peculiar needs. There are great differences between the Russian, the Italian and the English, and greater differences between the African, the Indian and the Japanese. What is attractive to one is offensive to another.

There are even different standards of truthfulness. The Englishman is apt to charge the Chinaman with mendacity without realizing that in China it is the family rather than the individual that is sacred, and that rigid adherence to the truth is secondary to filial piety. If the Englishman is

shocked at this, the Chinese are no less shocked at the way we put the state above the family, and make political honor more important than family responsibility. Even between people as closely related as the English and the Americans there are considerable differences, with the result that we do not always appreciate one another, or church methods, or business standards.

It is no part of our apologetic to ignore all this, but there are two points to be made here, one is about man and the other is about the gospel. The one is that under all the differences there is the common heart of man, and the nearer you get to it the more you have to agree that God hath made of one blood all nations of men.

Everywhere man is crowned with glory and honor. Everywhere the crown is sadly tarnished and besmirched. Everywhere man has within him the Divine imperative, though conscience is not everywhere equally advanced. And everywhere man is disturbed by many desires that are satisfied only by communion with God. The differences between the religion of the Oxford don and that of the primitive savage are so vast that they seem to have no points of contact. Yet at the heart of both is the instinct for eternity, the reaching out after invisible realities, a feeling of awe in the presence of life's mysteries, and of dependence upon a supernatural power or powers.

That is our affirmation about man—that under all differences is an essential likeness. And our affirmation about the gospel is that it alone can meet the common needs, and be adapted to all the differences. That, I know, is a sweeping statement and it requires much to substantiate it. All I can do now is to ask you to glance at things as they are.

## The Testing of Religions

And the first thing to notice is the failure of other religions. I have no desire to belittle faiths that millions have held sacred. I believe they ought to be studied sympathetically, and that we should learn as much as possible from them. Even the Nordic faith of

the new Germany may have something to teach us. Nevertheless it has to be acknowledged that the historic religions are crumbling before our eyes, and there seems to be little hope for their modern contribution.

It is only a cursory glance we can give to the facts, but some of you can supply the necessary details. One who speaks from first-hand knowledge said some time ago that as far as intellectual and political leadership is concerned, China has determined to abandon her traditional religions. The choice now is not between Christianity and Buddhism or Confucianism, but between Christianity and no religion at all.

It is much the same in Japan. War conditions may have brought a temporary revival of emperor-worship, but shortly before the war ninety per cent of the students in Tokyo University were reported to be agnostic.

Even India, with its long religious history, seems to be in danger of going the same way. The educated classes—as it is said—even where they pay lip service to the faiths of their fathers, no longer believe the rites they practice. The Mohammedan world may seem to be an exception, yet good judges tell us that "as a political social system Islam is moribund, and that its gradual decay cannot be arrested."

These are facts that ought to be remembered. Perhaps together they form the most startling phenomenon in a world full of startling things. The question of questions is this: "Can Christianity not only survive the attacks of modernity, but also lay the foundations of new civilizations in countries that are in danger of drifting into irreligion?" If we look at the present condition of the Christian church in England, we may hesitate to reply. But if we take a world-view, still more if we look at the gospel itself, we shall not hesitate. Christianity has been advancing where others have failed.

More and more Christianity is challenging the mind of India. It is permeating the life of China, and gradually educating the conscience of the Orient. It is the hope of millions in Africa. It is not possible to summarize a continent in a sentence, but never was the African mind seething as it is today. The situation is pregnant with possibilities for good and evil, but this

at least is true—that missionaries find that they can get a hearing, the church is growing at a bewildered pace, and Christian education is transforming African mentality.

As for Europe "old form" institutions have been uprooted, the whole pattern of life has been so changed and distorted that it bears little resemblance to the social, political and economic picture which Europe presented in 1939, to say nothing of the comparison with 1914. The writer I am quoting said: "We do not expect the German youth, reared in the brutal faith and methods of Nazism, to forget in a moment all his early training. Why then should we expect the young man or woman of the French or Belgium or Yugoslav resistance movements suddenly to drop his habits and outlook of the past four years, and all at once become a law-abiding God-fearing citizen." The Church of England has addressed itself to the situation and set up a commission. The visible Christian resources seem to be small indeed to face so great a challenge. If we depended upon our own strength faith would fail within us. But if the Christian church does not succeed, it is difficult to see where success can come from.

#### Good News

Doubts naturally arise within us as we examine the contemporary scene. But confidence returns when we consider the gospel itself. "Gospel" means "good news." Christianity is good news as no other religion is. It is the best news the world has ever had about God, about man, and his need of his salvation. Some religions belittle evil, some ignore it, some despair of it, Christianity does full justice to it, but says that there is a way for man to rise superior to it. It not only declares a way of rescue, it mediates the power men need, and enables us to be more than conquerors.

So far I have dealt with only one part of my subject. I can only touch upon the other. Not only does the world need Christianity, Christ needs the world. A world religion demands a world to interpret it. So long as theologies and manuals of Christian devotion are made only in the West they will be partial and incomplete. We need the particular contributions of every continent and every country. We need men like the saints of India and practical leaders like the Christian leaders of China, and men of courage like Pastor Niemoller and others who have endured imprisonment and faced years of persecution here in Europe.

We have had the gospel according to the apostles, according to Augustine,

Luther, Calvin and the rest. What a glorious thing it will be to have the gospel according to African, and Malaysian and South American thinkers and mystics. And it is coming. The East is already giving us its treasures. Like the Wise Men of the Nativity story they are bringing their gifts from afar and laying them before the Babe of Bethlehem.

But the church needs all the nations not only in a theological and devotional sense, it needs them in administration. Already we find that it is the representatives of the young churches who are pleading most earnestly for church unity. How much, for example, the South India proposal has meant to us in England. We are apt to take the divisions of the past as inevitable, or even defend them as sacrosanct. Men and women from the younger churches are like a breath of fresh air, and sweep away party aims and narrowness of spirit.

Evangelism among the nations is therefore not optional, and certainly not insulting. It arises from the depths of human need, "the power of the gospel," and of the fact that Christianity is a world religion and cripples itself when it becomes parochial. It is for each one of us to take some share

in this glorious world enterprise. We cannot all go to Europe to share in moral and spiritual reconstruction there. Nor can we all go as missionaries to lands and peoples much further away.

But we can start where we are, trying to make England and America more Christian. We can strengthen the hands of those who do go overseas. Whether they go as civil servants, or teachers, or doctors, or evangelists. We can help them with our prayers, our sympathy, our money.

I remember how one of my friends, many years ago, dedicated herself to work in China. At the valedictory service, just before she sailed, she said these words: "I want to remind you again that I go as one of your representatives, and the responsibility for the success of the work rests as much on you as it does on me. As surely as God has called me to go out and do this work, so surely has he called you to take your share in it, to devote all your energies to the coming of this kingdom in China and in the whole world."

Her days of active service were few, but we are left to carry on. Her task is done, ours is far from finished. May we be found faithful and share in the joy which is the portion of all good workers.



WHEN AGE COMES

"But I have no social security. I worked for a church"



# 10<sup>TH</sup> Anniversary of The Upper Room

TEN YEARS ago The Upper Room, a devotional quarterly, began as a venture of faith. Today it has grown to a circulation of 2,350,000 copies per issue and is going to every country of the globe.

Men and women in the armed forces receive 500,000 copies of each issue. Letters by the thousands tell how "The Upper Room has found a place in many a soldier's heart."

Printed in English, Spanish, Portuguese and Braille, The Upper Room has a world-wide field of service, limited only by the wartime paper shortage. As soon as paper restrictions are over, its circulation should undoubtedly continue the phenomenal growth which has enabled it in its first ten years to break all records for religious periodicals.

The issue for April, May and June is the Easter number, probably the richest of the year because of the season covered in its daily devotions. Send in your order TODAY for the number of copies you need.

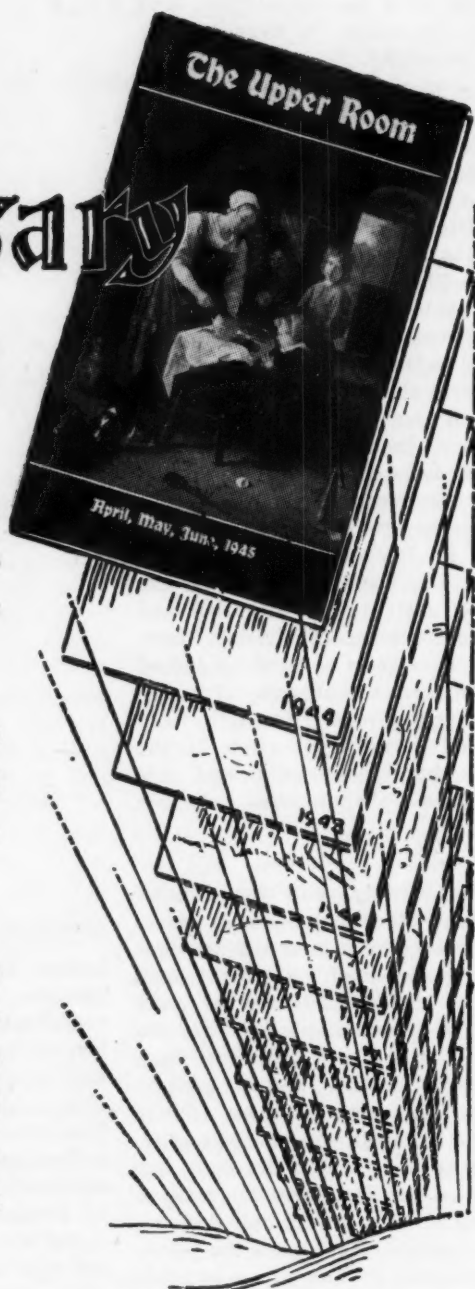
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## The Upper Room

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# This Is My Church

by Alice J. Koob

*We are glad to bring our readers this picture of the work of the Presbyterian Foundation at the University of Wisconsin. Here religious work with students reaches commendable proportions.*

*From the rising of the sun unto the  
going down of the same  
The Lord's name is to be praised.  
Let our prayers be set forth as incense  
before him;  
The lifting up our hands as the even-  
ing sacrifice.*

—Psalms 113:3; 114:2.

THE youth finishes the invocation and steps back from the pulpit. The darkened chapel is filled with mellow, soul-resting organ music. The candle-lit chancel looks warm and friendly. The organist is revealed as a young man. The dimness in the chapel suffices only to assure one that all the worshippers are young men and women—students at the University of Wisconsin.

This is part of the Presbyterian Student Church and Center in Madison, Wisconsin,—a student organized vesper service.

But this is only one of the tens of activities planned and carried through by and for the approximately 800 Presbyterian students on campus this year. Any Wednesday evening one drops in at the student center he will hear the 40-voice choir practicing; Sunday before church services a "College Class" works for Bible understanding in the lounge; Tuesdays and Fridays from 4 to 5 in the afternoon the visitor steps into a casual "Snack Hour" for relaxation from studies; Sunday evenings an "Allison Hour" of fun and food holds forth in the downstairs game room;—or every day students drift in to read papers or magazines, meet friends, play games, study, or meet the minister. Perhaps the intensely personal touch of the chapel and center lies in the feeling of a "part interest" by each student as a functioning member of an actual church. No townspeople or faculty are members.

"Pres House," as it was familiarly dubbed by students, marks the success of a singular experiment in church work on college and university campuses. Wisconsin is one of three higher learning institutions with an all-student Presbyterian church; the other two are at Purdue University and Washington and Jefferson University. Westminster Presbyterian student organizations without their own churches are active on 73 campuses.

The history of the Madison student center begins in 1907 when the Wisconsin Synod and George E. Hunt, minister of Christ Church, brought Matthew G. Allison to serve as head of student groups. Disappointments, seemingly insurmountable obstacles, heart-breaking work, and a great faith are all integrated in the story of the early years. Mr. Allison's faithful service of 27 years saw the group enlarged, graduated from the city church to a reconverted residence on State and Murray Streets, and finally, the beginnings of a new chapel and student center building.

By 1940 the great financial difficulties were wiped out: the center was debt free and had a safe reserve. The completed building includes a dignified chapel, distinctive lounge, social rooms, minister's conference room, assembly room, recreation hall, and a boys' dormitory.

Now, with Cecil W. "Doc" Lower, the center's installed minister since 1939, the organization performs such wide services as to make it almost unidentifiable as the early student group which

had Sunday worship at Christ Church, plus Mr. Allison's meager staff.

"The thirty student officers of the church supply the initiative and general policies. A system of leadership training has been developed. Prospective officers are trained in the Presbyterian system and actually perform all the duties of their office. Each officer, in his duties, is assisted by a varying staff of from five to ten persons, making a total of from seventy to one hundred additional members receiving leadership training in the course of a semester," Mr. Lower explains.

The eight elders are responsible for the traditional Presbyterian functions of worship and sacraments, membership, and policies.

Each elder is further assigned special duties such as representing the student foundation on the University Religious Council, directing schedules and general policies of vespers, or training and scheduling ushers. Reflecting the tempo of war, this year finds a soldier in training on the campus on the Board of Elders.

Publicity and public relations, stewardship and canvass, and guiding personnel plus encouraging student participation are the big tasks of the ten student trustees. From June 1, 1943,



Exterior and Partial View of the Chancel, Presbyterian Student Church, Madison, Wisconsin

to May 31, 1944, students contributed \$3,356.91, a gain of \$752.96 over the previous year. This, however, does not pay even half of the annual expenses. Wisconsin Synod and the Presbyterian Board of Christian Education through the Department of University Work donate \$12,000, approximate annual operating expense of the student program and building. Trustees, and members, triumphantly regard their \$7,387.20 bank balance. It means the completion of the choir balcony and other last touches in the chapel after the war.

Mr. Lower, with an earnest twist of the head, describes the duties of the deacons to be largely "education and development in social relationships. Traditionally, their job is ministering to the poor and needy. Here they do that and more!

"They maintain a loan fund for hard pressed students, cooperate with campus social service projects like World Student Service Fund, Campus Community Chest, Christmas boxes, and not only visit the sick but climb the stairs to contact the lonely. Few people know of this last phase of their work for it is necessarily not publicized.

"And in the center itself the deacons assume responsibility for social and religious education. Recreation is not just recreation, but a Christian relationship, and they administer their program with these aims."

The means employed range from informal sandwich hours with the slogan "Make your own" to gay Saturday night "Presby parties," and Fireside Chats on Sunday to discuss and develop Christian thought and action in everyday life. Interest and participation cards are kept for each student professing Presbyterian preference.

In 1943-44 under the understanding direction of Mr. Lower, the student center served and was served by 1,851 campus students and an unknown number of army and navy trainees stationed on the university campus and at nearby Truax Field. John Clayton was added to the staff as associate minister and to assume part of the tremendous daily job of personal counseling. A graduate student couple, housed in a downstairs apartment at the foundation, a part-time secretary, and a choir director complete the staff. That the student church is a supreme success is attested by the increasing participation of students despite a shrinking enrollment during war years.

Of 800 Presbyterians on campus, 480 to 500 come to the chapel which seats 320 each Sunday to hear "Doc" Lower give his intimate, pithy sermons. In answer to this growing attendance two

## TOWARD BETTER SPEECH

A Free Forum for the Discussion of Slips of Speech or Manner

*Ohio:* Two mistakes I have heard well educated ministers make lately: (1) Isaiah's "seraphim" were called seraphims; seraphim is already plural; (2) In talking of blooded animals, pedigreed dogs were called "thoroughbreds." Only horses are thoroughbreds, and a particular strain of horse at that; all others are pure-breds. The dictionary is not very clear on this, but ask any breeder.

*Illinois:* Which pronoun is correct to use in reference to the Church or to a church—the personal "she" or the impersonal "it"? *Comment:* She is used when the church is personified. In the Greek, *ecclesia* is feminine, therefore the pronoun referring to that word in the scriptures is necessarily feminine. Our idiom would require the use of "it."

*Virginia:* My prejudice against the flagrant and general misuse of "verse" by ministers makes me urge that "verse" simply be eliminated from hymn comments. Of course, the expert knows that a verse is a single line, but why couldn't the rest of us just use "line" or "phrase" or something to avoid confusing verse and stanza? *Comment:* Why not?

*OHIO II:* Is it proper to speak of the whole room where worship is conducted as the sanctuary or only that section commonly called the chancel? *Comment:* The dictionaries speak of the sanctuary as "the most sacred part of any religious building, especially that part of a Christian church in which the altar is placed." Historically this has been the practice. The current trend toward designating as "the sanctuary" the area where worshippers congregate is indicative of a need of a more appropriate word than "auditorium."

*Massachusetts:* Heard.....speak on "Lao-tse, the wisest man that ever lived." He said he did not know how to pronounce Chinese names, but gave two alternate pronunciations: LOU-TSU' and LOU-TSAY' (ou as in "out"). *Comment:* The dictionaries give these. LAW-TSU is used by some American scholars of Oriental residence. There is also authority for LAH-o-TSU. A Chinese puzzle, it may be like asking an American how to pronounce tomato. Geography has much to do with his answer.

Contributions for possible use in this column should be sent to

AUBREY N. BROWN,  
3213 Brook Road,  
Richmond 22, Virginia.

identical Sunday services were installed October 8, 1944. Weekly 1,200 to 1,400 man hours are spent by students in the foundation.

A truly inspiring enterprise—this "student chapel for campus people" which actually does serve its members in their five distinct program areas: "Worship, Christian recreation, personal counseling, Christian education, and leadership training." Perhaps one of the letters received by Mr. Lower from former students now serving overseas best explains the imposing contributions of the student center to its members:

7 May 1944  
England

Dear "Doc,"

Sunday afternoon and here I lie on my bunk thinking of "Pres House" and all that it represents in my life and hundreds of others.

I have been reading a volume on the great cathedrals of England recalling visits I've made to Ely, St. Paul's, Peterborough, Westminster and Lincoln Cathedrals. In these famous churches

is a fathomless well of true beauty and reverence, yet I always think of our little cathedral and cannot help wishing I were back under her wing.

Perhaps my feeling toward these shrines is unjust but to me they are merely great monuments of, yes, breathless beauty, to the past glory of the church. "Pres House" is a great monument to the future of the church and Christianity. It is a living monument moulding the future of young men and women.

Its foundation is not built on the tombs of saints, its altar is not glistening marble, its cross is not embellished with precious stones. No, her foundation is a great ideal, her altar is the communion table of good fellowship in Christ, her cross is real faith in God.

There is no need here to sing of ages past, of ancient saints and glories. Rather its future days, saints to come and glories to be.

"Herein we've dreamed of future hours,

Of deeds high reaching as her towers,  
And in our search for eternal truth  
Her fostering spirit leads our youth."

Sincerely,

Bill.



# The Kingdom Starting at Rahway

by Elizabeth Logan Davis\*

*For direct, effective progress in racial relations we commend this work of the Council of Church Women at Rahway, New Jersey. The women call their council a movement, not an organization, because they want to denote action not listening.*



Working Together for Rahway. Author is in Back Row, Third From the Left

IF out on the lawn we saw a robin put its head to the ground and after hearing the earthworm it would saunter off and listen for another grub wiggling under its feet, we would say, "What a foolish bird! Don't you know your nestlings are starving? What's the use of having your ear to the ground if you never catch a worm?"

Oftentimes our church and community groups are like the foolish robin, merely listeners in a time when so much is crying to be done. It is not unusual to hear the program chairman after a rousing good speech on "Better Housing" announce that at the next meeting Mrs. K. will speak on the Race Problem and the following month Mr. S. will talk on Juvenile Delinquency. These subjects have been mulled over for the last decade, in most cases with little tangible results in our communities. There are several reasons for inaction:

1. Lack of power because of disunity. Any of the above problems are too big for an isolated group to handle.

2. Lack of concentration on a given project. Jumping from one topic to

another does not give time to formulate a plan.

3. Lack of courage. Timorous about changing attitudes to embrace new conceptions of human relationship.

A great deal has been said and written about the ecumenical church and a world community. Perhaps the emphasis on this has made us altogether farsighted, judging by the little we are doing to bring about this state of affairs in our communities. A group of women in our town decided, therefore, to organize not for a better world Christian community, for that would have to be left for the great, influential Christians. What we needed were near-sighted glasses focused on a better home town. In order to focus many eyes on our own little dot on the map, we formed a Council of Church Women. This included Hebrews, Catholics, Greek and Roman, Protestants both colored and white Americans. Also, we invited to become members not only church groups but lodges, hospital auxiliary, scout mothers' clubs and all other women's civic groups. These, we realized, were composed almost entirely of church members, some of whom were not in our church societies. Now we had a solid front of eighty organizations tied together with a strong rope,

a common desire for a better community. So bound together we could scale any mountain of prejudice, injustice or moral apathy.

To make our common cause a popular movement, the Council started its career with a May Day Breakfast patterned after an old New England custom. Two hundred and fifty women with enthusiasm for something new attended. The mayor, the clergy and the city editors were special guests. It was called a "movement" and not an organization because we wanted to denote action versus listening. Even the program was animated. An artist had painted a large church door which was placed on a platform. Through this door, one by one the president of each organization passed as a reader gave a few sentences about the work of that particular group. Thus the various groups were recognized as church women working out into the community. We could visualize from this program what had been done and was being done for our town. What was still left undone? A blind Negro minister arose and impassioned presented the lack of recreational facilities for his people. The women were so impressed by the justice of his plea that it was immediately voted to sponsor a Neighborhood House, a place where there would never be any restrictions because of color or creed.

Was it easy? No. When we looked around for a place to house our project we had to get into politics for there was no place available but an abandoned police station and firehouse. After working a year with the city fathers and with race prejudice smiting us in the face at every turn, we finally were granted the use of the building. Even though it was dirty and badly in need of repairs, it was a start. The sponsoring committee composed of representatives of all faiths, both men and women, set to work. First, we found an excellent Negro mission worker who consented to take over the supervision of the project. As we had no money with which to pay her, she gave her services for a month. While she worked, we sent out an appeal by letter for gifts now and a permanent place in the yearly budget of each organization in the Council of Church Women. We have never lacked money since our appeal. In six

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\*Mrs. Chester M. Davis whose husband is the minister of First Presbyterian Church, Rahway, New Jersey.



# I Preach Through Athletics

by C. E. Jackson, Jr.\*

*This young preacher has reached his city and county through the promotion of athletic events including basketball, boxing and similar events. The plan has paid dividends for his church.*

I BELIEVE that Jesus can be served well in our present age through the use of athletics. I don't believe that a person can be totally Christian and separate Christ from any phase or activity of his life. Certainly any activity that Christ must be left out of does not come under the head of decent or ethical activity.

The foregoing statements have been proven, to my own satisfaction, through contacts with young people made through the medium of athletics. I have always been interested in athletics, but have only used it extensively as a tool in building a local church since beginning my pastorate in Daytona Beach in August, 1942. It has paid dividends to my church, to the

\*Minister, First Christian Church, Daytona Beach, Florida.

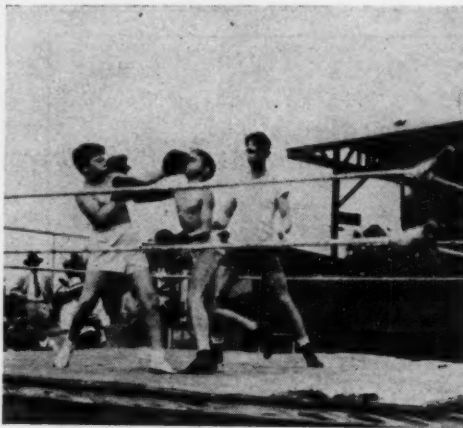
## The Kingdom Starting at Rahway

(From page 13)

months time the enrollment climbed to three hundred. The city then appropriated \$1300 to repair and paint the building. Before the dedication of the now clean and renovated building, the colored and white women together sewed on curtains, painted furniture and added magic touches here and there to make the place look livable.

As we worked together, we lost fear of each others' differences of color and creed and became a real fellowship and not just little herds working singly in the community. Archbishop Temple in his last book, *The Church Looks Forward*, explains the difference between a fellowship and a herd. A fellowship includes even those who are different in characteristics and experiences, whereas a herd is merely a group of like-minded persons with a self-regarding instinct. In our work with the Negro and with those of other faiths our purpose is to have a real fellowship with all of God's children.

Was it hard? Yes. But fun now that our Neighborhood House is a going project. Who did it? The church women moving together under this command: "Arise for this matter belongeth unto thee; we also will be with thee; be of good courage, and do it." Ezra 10:4.



The Author With Some of "His Boys"

youth served through it, to myself, and, best of all, to the master I endeavor to serve. The proof of the latter mentioned dividends is found in the fact that several young people have taken membership with our church who had no church connection whatsoever previous to joining our church-sponsored boxing classes. Ten-men have placed their membership with us, and are actively engaged in our total church program, who had attended no church for at least fifteen years. These adults stated that they had absolutely no intention of attending any church until their attention was arrested by the athletic activity we were sponsoring.

I would not stretch the truth to the extent of saying to readers of this article that athletic programs will be the final answer to all your church problems or that sponsoring such a program will immediately fill all your empty pews. What I do say is that it is worth your consideration. Each pastor knows his local situation better than anyone else, or he should. It is highly possible that an athletic program of some sort may well add to, or fill a gap in, your total church program; particularly if your parish is in an area where the juvenile problem is rather pronounced.

It may be that there is no need for such a program in your community. It may be that all such activity that can possibly be utilized is furnished by other agencies in your community.

However, it might be to the mutual advantage of both church and community if a survey were conducted to determine whether a need exists.

Perhaps a brief history and description of our church boxing project will give you some insight into a possible opportunity and a possible plan for your locality.

When I came to this parish in the early fall, I immediately contacted the local high school coach to determine the proper procedure in securing a license to referee football games in the Florida High School Athletic Association. Having had some experience in high school and college football and being an ardent fan, I felt that this would give me an entrance to my favorite pastime locally and would enable me to draw some of our local young people to my church. My church was sadly in need of a few people less than fifty years old. Through this contact, plus the fact that the captain of the team that year was already on my church roll, though inactive, we managed to build our Christian Endeavor society that fall from a membership of two to an average attendance of thirty. Having secured some needed results from this contact, I began to look around for more advanced opportunity in this field.

I found that only a limited number of local boys had opportunity to indulge in body-building athletic activity during the winter because the only thing available was varsity basketball, and the participation there is very limited. No sooner had I made that discovery than I saw an article in the Jacksonville Journal to the effect that the annual Golden Gloves tournament would be resumed in Jacksonville that winter in spite of the war. I immediately contacted the Journal to see if I might secure a sanction for a subsidiary tournament, sending the winners from Daytona Beach to the state competition in Jacksonville. I informed them that I had four years experience in amateur and low grade professional boxing. They were only too happy to grant a sanction. Being a member of the local Junior Chamber of Commerce, I sold that organization on the idea of sponsoring the local tournament. They accepted the project, and, needless to say, having proposed additional work for the organization I was given the task of seeing that it was done. It made great demands on my time and produced a few first-class headaches that first year, but the tournament itself was a real success. While I was worrying about taking that much time from my routine church duties, I found my-

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## From Easter to Pentecost

*An early Easter this year gives a great opportunity for churches which wish to extend the spiritual values of Lent beyond the Easter date.*

**E**ASTER falls on April 1, 1945; Whitsunday is May 20. Here are seven weeks which may be the most productive in the life of the church. An early Easter gives a great opportunity. It also brings a great danger. Unless a church has a definite program for these weeks the church may face falling congregations and contributions. The wise leader has a definite program to submit. We are offering a number of lines which may be suggestive.

### Executive and Pastoral

The Lenten weeks have been full with activity. Congregations have increased and new members have joined the church. The post-Easter season gives the opportunity to integrate these into the life of the church. It will require pastoral leadership and executive foresight.

The minister should make it a point to call on every family which has been received into the church or has joined the worshipping congregation. This call is not alone to welcome them into the membership. He will try to see that they are aligned with the particular groups in the church where they may be most contented and useful. Each family should then be discussed with the proper official in the organization.

For instance, let us assume that among the families who joined the church was that of Howard Hadyn. Mr. and Mrs. Hadyn and their eldest daughter joined. The boy, George, is but eleven. He is too young for formal church membership. The Hadyn family joined with a dozen others caught in the Lenten spirit. The minister knew them but casually. So one of the first post-Easter calls is on this family. He finds that they have been active church workers in their earlier connections and would like to continue an active relationship with the new church. But they have never had definite invitations to the various societies. The youngster is inclined to separate himself from the family to attend a neighboring church with a school friend.

As a result of this knowledge a caller from the women's society visits Mrs. Hadyn and invites her to the



"My sheep hear my voice, and I know them and they follow me; I shall give unto them, eternal life."

social meeting of the society. A telephone call invites the husband to a men's group. The daughter has a cordial invitation to the group study conference being conducted in the interest of the young people. A teacher drops around to see George and tells him about the work of his class. All of this did not happen by April 8 but it was accomplished within a few weeks from Easter. The period gives an opportunity for a type of pastoral ministry which is not possible in the busy Lenten weeks. If you multiply the attention given this one family by the number received in the church you will find that these weeks will be busy and productive ones for the pastor and the church.

This period is the ideal time for the every member canvass and visitation canvass. Because the pressure of Lent is behind the work can be more easily organized. Probably no other time of the entire year will be as productive of financial pledges as this. The people have just passed through days of religious enthusiasm. They have mingled with others in the house of worship. Religion looks very important. They have been "builted" to a point where they will generously subscribe

to the work of the church. The writer knows that most denominations prefer different periods for the canvass. The United Canvass publicity has passed this. Granted that many churches cannot have their canvasses at this time, they may make a supplementary canvass. This will bring in new pledges and strengthen the budget of the church. The least any church could do would be to secure pledges from the new members.

What is true of the financial ends is likewise true of other church activities. A general visitation campaign would be most effective. Congregational get-togethers are possible. Church officers are in a good mood to lay plans for the future. This is the time for a church retreat which will plan the work for the next fall.

Some churches now plan to have their membership and confirmation classes meet from Easter to Pentecost. Easter, for these churches, is a recruiting period. Now come weeks of instruction on church membership. The classes of youth will be confirmed on Whitsunday. Adults who may have united with the church on Easter may be interested in a class on church membership responsibilities. The mid-week service may well be utilized for the adult classes. There is no reason why the attendance should be confined to the new members. A discussion of membership responsibility might be enlightening to others who will attend the mid-week services.

### Special Days to Be Observed

One of the techniques of sustaining interest in the church and promoting attendance in this period is through the observance of special days. Easter has usually had the emphasis in April and there are not many special days in that month. But May literally teems with them. Here are some of the occasions which can be utilized.

April 15: Young People's Day.

May 5: Rogation Sunday; Rural Life Sunday.

May 13: Mother's Day; Festival of the Christian Home.

May 20: Whitsunday; Pentecost Christian Unity Sunday.

Young People's Day is observed on the second Sunday after Easter by some churches. It is a useable idea. The Rogation Sunday, taken from the English church, is gaining new importance under its modern name of Rural



Life Sunday.\* Mother's Day needs little elucidation. The Festival of the Christian Home is probably the natural evolution of Mother's Day. Christian Unity Sunday has special importance for us on this day.

Of course in the weeks which follow Whitsunday there are other interesting days. So, in planning the observance of the weeks from Easter to Pentecost one should not cut off the program too sharply. There may be added Memorial Sunday, Children Day and Father's Day. In some years these days would fall in the weeks between Easter and Pentecost.

### The Preaching Program

If you have followed the thought of continuity in sermons during the Lenten season we know that you have enjoyed the preaching task during those weeks. Why not try to hold the congregation together for the next seven weeks by a similar preaching method? The sermons during Lent were probably from themes which helped to create the devotional spirit. The sermons for the post-Easter period should be definitely informative. They can deal with the organization of the early church as recorded in the book of Acts and the New Testament Epistles. A series can be constructed on the teachings of Jesus. This is also a good time to preach on the Christian church in the modern world.

Sermons on the parables seem to be a natural in this period. It's a time for instruction, following that of invitation. The old standard work on the parables, *The Parabolic Teachings of Jesus* by Bruce is still authoritative and inspiring. The Buttrick book is helpful and suggestive. The new volume by Leslie Weatherhead's book, *In Quest of a Kingdom*, gives a new approach to the parabolic studies. Frank Fitt of the Memorial Church of Grosse Point Farms, Michigan, has recently preached a series from the parables. We like the way he added a line giving the purport of each parable used.

The Wheat and the Tares—Matthew 13:24-30, 36-43. A commentary on the Strength and Weakness of Human Nature.

The Mustard Seed—Matthew 13:31, 32; Mark 4:30-32. The Forecast of an Expanding Spiritual Kingdom.—Luke 13:18, 19.

The Leaven—Matthew 13:33; Luke

13:20, 21. The Permeating Spirit of the Kingdom of Christ.

The Hidden Treasure and the Pearl of Great Price. Our Individual Appropriation of the Kingdom.—Matthew 13:44-46.

The Drag-Net—Matthew 13:47-50. The Scope and Future Significance of the Kingdom.

The Unmerciful Servant—Matthew 18:1-5, 15-35. The Hatefulness of an Unforgiving Spirit.

The Laborers in the Vineyard—Matthew 19:16—20:16. The Proper Motive for Service in the Kingdom.

The Two Sons—Matthew 21:28-32. Two Types of Sinners.

The Wicked Husbandmen—Matthew 21:33-46. The Doom of False Leadership.

The Wedding Feast and the Wedding Garment—Matthew 22:1-14. Refusing and Abusing the Kingdom.

The Ten Virgins—Matthew 25:1-13. The Need for Reserve Power.

The Talents—Matthew 25:14-30. The Need for Service in the Kingdom of Heaven.

While minister of the Presbyterian Church, Winona Lake, Indiana, Parley E. Zartman preached a series of sermons on "Jesus' Relation to the Christian Life," which may offer suggestions to some.

Entrance Into the Christian Life—John 10:9.

Strengthening the Christian Life—John 15:5.

Guidance of the Christian Life—John 8:12.

Sustenance of the Christian Life—John 6:35.

Development of the Christian Life—John 14:5.

Atonement and the Christian Life—John 10:11.

Resurrection and the Christian Life—John 11:25.

Culmination and the Christian Life—Revelation 1:17(c), 18.

We have received from one of our readers a splendid idea for a series of sermons "Personality Via Christ." The folder, unfortunately, does not give the name of the church or minister which used the sermons. They were correlated with the International Sunday school lessons of the last three months of 1944 but should be good for the post-Easter season.

The Key to Your Kingdom—John 9:1-41.

Why We Feel Inferior—Matthew 6:31-34.

Release of Hidden Powers—Matthew 12:9-21.

How to Have What You Want—Matthew 7:7-12.

Personality and the Emotions—Romans 13:12-14.

Test Your Own Personality—Acts 10:9-16.

Putting Personality to Work—Matthew 5:43-48.

Personality and the Will—Romans 13:8-10.

How to Manage Fear—Luke 9:15-26. Personality Unlimited—John 17:18-23.

Faith and Personality—Luke 10:38-42.

Nine Personality Ingredients—Galatians 5:22-26.

Carl L. Attig, minister of the First Presbyterian Church, Edwardsville, Illinois, has preached three series of sermons which have been joined together by a common thread of "What We May."

### What We May Believe About

The Supreme Being  
The Divine Christ  
The Saving Cross  
The Human Personality

### What We May Think About

Youth  
Internationalism  
Race  
Our Life Work

### What We May Do About

Christ's Church  
Evangelism  
World Peace  
Christ's Kingdom

The week of prayer topics used by a group of churches in New Bethlehem, Pennsylvania, are also suggestive for this period. The general theme was The Power of God. The individual subjects are given below:

Power in Evil Hands  
Power in Reserve  
Power in Human Weakness  
Power in the Gospel  
Power in Prayer  
Power in World Evangelism  
Power in Final Triumph

Another series which might prove fruitful is concerned with God's perfections.

1. The Perfect Man (Behold the Man)—John 19:5.

2. The Perfect Sacrifice (It Is Finished)—John 9:30.

3. The Perfect Result (Peace Unto You)—John 20:21.

4. The Perfect Path (Follow Thou Me)—John 21:22.

If one is interested on basing a series on a single text we might suggest the following in God's superlatives. It is suggested by M. E. Dodd, pastor of the First Baptist Church, Shreveport, Louisiana. The text, of course, is John 3:16.

1. God—the greatest lover.
2. So loved—the greatest degree.
3. The world—the greatest company.
4. That he gave—the greatest act.
5. His only begotten Son—the greatest gift.
6. That whosoever—the greatest opportunity.
7. Believeth—the greatest simplicity.
8. In him—the greatest attraction.
9. Should not perish—the greatest promise.
10. But—the greatest difference.
11. Have—the greatest certainty.
12. Eternal life—the greatest possession.

\*In order to give our readers an idea of the significance of Rogation Sunday we will publish in the April issue the pastoral letter entitled "The Church and the Countryside," issued in 1944 by the bishop of Chichester, England. The letter goes into some detail on the historic practice and the importance of the day. The bishop of Chichester is a leader in the movement to recover the rogation days for the church.



# What Your Church Can Do for War Veterans

by Margaret H. Hawkins

*The following paper was prepared by Mrs. Hawkins, director of the Division of Social Work of the Cleveland, Ohio, Church Federation for distribution to the churches of that city. The analysis is so keen and the suggestions so constructive that we have asked permission to pass it on to our readers.*

SINCE service men are a cross-section of the population there is among them the same variety of attitudes toward the church that exists in the civilian group. Some are not interested at all. Most of them say it had never occurred to them to think about what the church at home could do for them but many of them are heartened at the idea and make many suggestions; what they say is practically identical with what is said by those who have already thought about it, and there are many of these.

Few of them are interested in the educational opportunities offered to them through correspondence courses while in service, nor are they interested in post-war planning. They are too tired, uncomfortable and expendable. They live from hour to hour interested in winning the war and getting back home. "Get us back first, we'll plan after that," they say. There is, however, widespread cynicism over the future and apprehension lest they, too, will return to sell apples.

Service men want three things:

- (1). To win the war and come home.
- (2). To find home the same as it was only with a job for everyone who wants one and with true democracy actually existing and functioning.
- (3). To know they will be received each as an individual with his own niche to fill; if he has problems he will be regarded as a person with problems, NOT as a "problem" individual.

With some few exceptions the men whose churches have kept in touch with them seem genuinely appreciative of it; they seem to feel that their chief security; spiritually and materially, lies in the church. They believe the church has God-given strength and ability to create a "new world;" their apprehensions are rooted in their fear that this strength will not be used. They believe the future of the world rests with the church and its people, in whether or not the church "comes outdoors" (as one man put it) and (1) uses its collective strength to demand and to produce a real democracy and (2) whether each and every Christian

puts into seven-days-a-week personal practice the convictions to which he gives lip-service; for democracy exists only when lived by individuals.

These men are realistic, they do not expect Utopia overnight, they do believe progress could be made and that they have a right to expect that support. Those who believe the church and its people are not interested are bitter; those who are hopeful believe wholeheartedly in the worthwhileness of their service with all its sacrifices and suffering and death.

Servicemen ask the church to do three things:

(1). Support an "all-out" war effort in order to bring early and unconditional victory. They believe the pacifists could participate in that since it is the one way to end slaughter and begin reconstruction. They are convinced Victory is far in the future and can be had only by supreme effort on the part of all of us at home as well as those in the field.

(2). Take aggressive action to produce honesty, justice and humaneness in government, labor, industry, business and personal living. This will require personal rededication and consecrated living by each one of us.

(3). Give them personally, as individuals, spiritual strength and help with their personal problems now and when they return.

## General Suggestions

I. The government and local agencies have made many provisions to meet a wide range of needs which the service man inevitably experiences after he is discharged. New provisions, new rulings, amendments to old ones are being made constantly; what is accurate detail or procedure today may be

inaccurate a few weeks from now. Therefore for the veteran's own good it is unwise for committees of volunteers to attempt to be "advisors" or dispensers of information. Instead they should be informed on the basic provisions, know where authentic service on a given matter is to be had, help the veteran or his family to secure the full benefits and work out their personal adjustments.

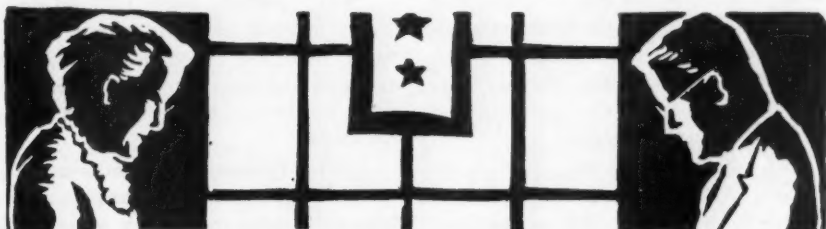
This frequently requires great patience, skillful interpretation and hard work. The veteran is skeptical, interprets delays and referrals and disappointments as "being given the run-around."

Before the service man is discharged he is given lectures and printed material to inform him of "his rights" and how to proceed in order to procure them. Many men require no help from outside, they and their families make their adjustments unaided. But in their excitement over going home, their desire to be freed from authority or in their illness many of them fail to understand or ignore these instructions. Only those so severely disabled that they go through "reconditioning" in the hospitals have occupational counseling. Men unfit for their old jobs have no preparation for the refusals they meet when they apply.

The services make military personnel from civilians; to civilians goes a major responsibility for reconverting them back into civilians. This is largely a morale building work.

II. Where no central coordinating committee and information center exists the churches should see to it that the community provides such resource. It is an invaluable aid to them and their committees.

III. Re-employment responsibility rests legally with the Re-employment Committee men of the Draft Board which inducted the man. There should be one for every 20 men returning. Where practical, each church should have one or more such members on the



draft board in its area. When this is not practical, it is suggested that the churches in a given district arrange with their Board to appoint one such member (or more, as the situation may require) whom they and the Board agree upon to serve as the church re-employment representative.

IV. Fit the veteran into active participation in the work of the church at the earliest opportunity.

V. Veterans believe no one really understands them except veterans, veterans' families believe no one understands their problems except veterans' families. Therefore it is essential that, insofar as is possible, members of the church committees should be veterans of either World War I or II or immediate relatives, such as parents, wives or husbands.

VI. Committee chairmen should, whenever possible, be drawn from the field in which the particular committee is to serve, for example; an attorney should head the legal committee, a doctor the one on health and medical care.

VII. We have attempted to make our outline sufficiently basic and flexible to be adaptable to the needs and resources of either the large or the small church. Where there are several small churches adjacent to each other, it is suggested they have a joint committee or an "area church committee" serving them all; in this way the problem of committee personnel could be solved. Again, a denomination could have one committee for all its churches in the community. This, however, does not seem as desirable as the "area" plan.

#### The Church Committee for Veterans and Their Families

1. The Committee should consist of the chairmen of the various subcommittees. Each subcommittee should have its specific responsibility for two reasons: (1) efficiency in serving the man and the agencies with whom they co-operate (2) to keep time demands within limits so that the volunteers can function. These committees fall into three general classifications.

##### II. Subcommittees:

(A). Health Education (Church-wide Service). This requires an ethical foundation. All of us need such education and service and by making it church-wide in scope we avoid stigmatizing the veteran as a "problem." A re-thinking of attitudes, based upon sound information, is vitally necessary.

(1). Mental Hygiene.

(2). Social Hygiene.

(3). Alcoholism.

Opinions differ on the scope and severity of the problem of alcoholism.

Some expect it to be a major one. Others hold it will resolve itself if other problems are satisfactorily met.

(B). Church Resources for the Veteran.

(1). Counseling.

Many veterans need and want spiritual help. The pastor should do as much of this as possible, where the numbers are too large he should select qualified assistants.

(2). Fellowship and Social Contacts Committee.

Some veterans will want to talk to a tireless sympathetic listener who doesn't pry nor press for what he doesn't want to tell. A few will want to listen to have someone talk about almost anything while they listen. All will want to be warmly—not effusively nor emotionally—welcomed. Many will want to be made part of, but not pressed into, active church life, and to resume their normal social relationships.

(3). Family Life Committee:

Family morale must be maintained while the man or woman is in service; the family must be sustained if death comes; they must be prepared to receive him if he is to return disabled and to adjust themselves after his return so that he and they will realize abundant life.

(4). Housing Committee.

Where can reunited families and newly married couples live?

(C). Government Provisions and Local Resources.

(1). Employment Committee.

Upon this committee will rest much of the responsibility for the man's success or failure to adjust. This Committee should help make opportunities available to the Re-employment Committeeman, be prepared to work through him with the United States Employment Service, the man and the employer. *Shopping News* offers free advertisement service to veterans.

(2). Pensions Committee.

Revisions can be secured only by application to and complete cooperation with the Veterans Administration. Local agencies (American Red Cross and the Central Claims Bureau) are equipped to give expert assistance. This committee should know how to refer to and work with these agencies.

(3). Medical Care Committee.

This committee should know how to work with the government and local agencies and help supplement resources when not available through the regular channels.

(4). Education Committee.

Should the man go back to school, take vocational training or go to work? How can he find out and to whom can

he talk in order to make his decisions?

(5). Insurance Committee.

(6). Legal Committee.

Divorces, property settlements, guardianships and damage suits are only a few of the many involvements in which the men and their families will find themselves. Already many have been arrested for misdemeanors, felonies and crimes.

(7). Loans Committee.

A vast amount of misinformation exists already over the provisions in the G. I. Bill. This Committee will probably have a great deal of interpretation to do as well as aiding the men to remake their plans or to find other resources.

For those who wish to follow this study further "Church Management" will be glad to send, upon request, a recommended bibliography. Please enclose a three-cent stamp with your request.

### Ministerial Oddities

(From page 3)

Mark Twain was no respecter of dignity. A story is told of him regarding a certain bishop. The humorist had listened to one of the bishop's sermons on Sunday morning. After the service he approached him politely and said: "I have enjoyed your sermon this morning, but I have a book in my library that contains every word of it." "Impossible, sir," replied the bishop indignantly. "Not at all, I assure you it is true," said Twain. "Then I shall trouble you to send me that book," rejoined the bishop with dignity. The next morning he received, with Mark Twain's compliments, a dictionary.

\* \* \*

A man removed to a new city. He was chilled by the cool reception tendered him at the church which he attended. At last, determined to compel the pastor or some of the members to call on him, he cut a bank note into pieces, and having written across one half, in red ink, this message, he dropped it in the contribution box: "If the pastor, or any of the members of this church will be kind enough to call on John Smith, 192 Hope Street, who is a regular attendant upon the services of this church, he will be pleased to deliver up the other half of this bill, and will be thankful for the privilege of a little Christian fellowship in a strange city." A visit and apologies quickly followed.

\* \* \*

Edward Everett Hale believed that prosperity is harder for the average man to stand than adversity. In a prayer at the opening of Congress he said: "Preserve us in this dangerous day of unexampled prosperity. We, Lord God, have borne adversity; give us grace to endure prosperity."



## I Preach Through Athletics

(From page 19)

self confronted with four candidates for church membership as a direct result of my activity in the tournament. I began to realize then that I had not robbed my church by that expenditure of time, but had made an investment that would pay my church dividends.

Having derived some benefits for my church from this activity, and having found no overtire on the part of my board of elders and deacons to demand my resignation on account of my unorthodox activity, I decided that an amateur boxing program beyond the temporary Golden Gloves program might be in order. I went to the director of the city recreation department and secured the use of the City Island baseball park and the boxing ring which was the property of the city. No baseball was being played here because the Florida State League had been disbanded for the duration. Then I went, with fear and trembling, before my church board to propose the unheard of project in Disciples of Christ annals, I proposed that the church sponsor classes in boxing at the Island ring three afternoons a week, with me as the instructor. Believe it or not, fellow pastors, the project was adopted with no violent objections.

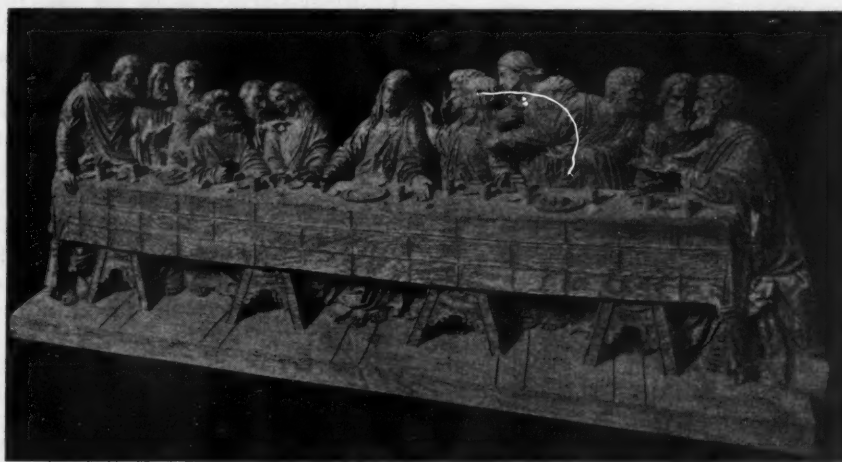
To make my position in the matter more precarious, the boys began to insist on an opportunity to exhibit to the public what they had learned. I finally decided that they had a right to make such a request and arranged for a public exhibition calling for twelve three-round bouts. The boys ranged in age from seven to seventeen years and in weight from sixty-four to one hundred and sixty-five pounds. I prepared to make the event as attractive and successful as possible so that it's success might take away some of the sting of having an invitation to seek a pastorate elsewhere. Well, the program was highly successful, according to the local newspapers, and I had no criticism whatever. In fact, my wife became a convert to amateur boxing. You should have seen the preacher's wife, hitherto nauseated at the mention of boxing, yelling at the top of her voice for her favorites! The secret was that we had plenty of activity and not even a bloody nose.

We used sixteen ounce gloves, known to professionals as "training pillows" on these youngsters, and I refereed the bouts, taking care to call an immediate halt to any bout that seemed destined to end in injury to any boy. We conducted six of these exhibitions during the summer with great crowds. After each program, someone attended my

## Seek Ye the Lord

A Program for the Maundy Thursday Communion

by J. Frank Lansing\*



### Prelude

Hymn—"O Worship the King"—Haydn

Call to Worship—Isaiah 55: 1, 3, 6, 7

Invocation

Psalm—25:4-6

Lord's Prayer

Anthem—Seek Ye the Lord

Scripture—Deuteronomy 8:1-3

Poem—

Still, still with Thee, when purple morning breaketh,  
When the bird waketh, and the shadows flee;  
Fairer than morning, lovelier than the daylight,  
Dawns the sweet consciousness, I am with Thee.

Alone with Thee, amid the mystic shadows,  
The solemn hush of nature newly born;  
Alone with Thee in breathless adoration,  
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil,  
to slumber,

\*Minister, South Wayne Baptist Church, Fort Wayne, Indiana.

church as a result, according to their own statements.

Many parents have asked me to take their boys and give them that training since we started. Numbers have thanked me profusely for the amount of good it has done their boy. The county judge has reported to me personally a decline in the number of cases of delinquents from this section of the county. Above all, I have youth in my church. I believe, more than ever, that clean athletics can be a very great tool in Christ's work in this age. I'd be happy to render any help I can to any pastor interested in such a program.

Its closing eyes look up to Thee in prayer;  
Sweet the repose beneath Thy wings o'ershadowing,  
But sweeter still to wake and find Thee there.

So shall it be at last, in that bright morning  
When the soul waketh, and life's shadows flee;  
Oh, in that hour, fairer than daylight dawning,  
Shall rise the glorious thought—I am with Thee.

—Harriet Beecher Stowe.

### I. THROUGH REPENTANCE

Hymn—My Faith Looks Up to Thee  
Mason

Scripture Reading—Psalm 24. 3-5

Prayer of Confession—Minister and People

MINISTER: Hear what the Scripture saith to those of an humble and contrite heart; "If any man sin, we have advocate with the Father, Jesus Christ, the righteous; and He is the propitiation for our sins, and not for ours only but for the sins of the whole world." Also, "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life."

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness which we from time to time most grievously have committed by thought, word and deed against Thy Divine Majesty. We do earnestly repent, and are heartily sorry for these, our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; forgive us all that is past and



grant that we may serve Thee in newness of life; to the Glory and honor of Thy Name, through Jesus Christ our Lord. Amen.

Almighty God, our Heavenly Father, who of Thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Thee—have mercy upon us, pardon and deliver us from all our sins; confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. Amen.

UNISON PRAYER: Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit that we may perfectly love Thee and worthily magnify Thy Holy Name, through Jesus Christ our Lord. Amen.

## II. THROUGH SILENCE

Statement—Habakkuk 2:20

Hymn—"Dear Lord and Father"—

Maker

Scripture Reading—Psalm 23

Poem—By Robbins

As I entered the place of prayer  
I was strangely moved;  
When I came away, I had said  
Not a word  
Yet, as I kept silence before Him,  
He understood;  
My soul was lifted as though  
I had seen His face.

Poem

In the castle of my soul is a little  
postern gate  
Whereat, when I enter,  
I am in the presence of God.  
In a moment, in the turning of a  
thought,  
I am where God is,  
This is a fact.  
When I enter into God,  
All life has a meaning,  
Without asking I know;  
My desires are even now fulfilled,  
My fever is gone  
In the great quiet of God.  
My troubles are but pebbles on the  
road,  
My joys are like the everlasting hills.  
So it is when my soul steps through  
the postern gate  
Into the presence of God.  
Big things become small, and small  
things become great.  
The near becomes far, and the future  
is near.  
The lowly and despised is shot through  
with glory.  
God is the substance of all revolutions;  
When I am in Him, I am in the  
Kingdom of God  
And in the Fatherland of my Soul.  
—Walter Rauschanbusch.

Period of Silent Meditation

## III. THROUGH SERVICE

Hymn—"O Master, Let Me Walk"—

Smith

Story Sermon—"If They Had Quit"—

Pastor

By C. K. Ober in Cynthia Maus'  
*Christ and the Fine Arts*†

†Harper & Brothers.

# The Feast of Remembrance

by Harriet-Louise H. Patterson

THE Chamber of the Lord's Supper where Christ washed his disciples' feet and gave them broken bread and poured-out wine as symbols of his broken body and shed blood is located on Zion's hill among a group of Moslem buildings known as the Tomb of David.

This site in Jerusalem is known with something approaching certainty because of a tradition, which goes back as far as the time of Hadrian, that this house, the first Christian church in the world, was one of the few buildings left standing when Titus sacked Jerusalem in 70 A. D. A long chain of tradition which seems trustworthy identifies the Chamber of the Lord's Supper with the Upper Room of Pentecost and the Church of the Apostles.

The present upper room of fourteenth-century Franciscan construction has not been spoilt by gaudy decoration. The plain, vaulted room looks very old and there is much in its atmosphere to make one feel that it was the starting-place from where Jesus that night, after "they had sung an hymn," went out unto the Mount of Olives.

That upper room was a large chamber supported by pillars, even as this one. A low table, slightly raised from a carpet-strewn floor, had been prepared by Peter and John. Lamps suspended from the ceiling shed a soft light upon the disciples reclining on mats at the table and over the common dish, cups of wine, and unleavened bread assembled upon it. There, as he broke the bread and passed the cup, Jesus spoke to his disciples, saying, "Do this in remembrance of me."

Down through twenty centuries Christians have been keeping this commandment, some observing it one way, others another. The important thing for them to remember is not the manner nor place of its observance, but that it is done in remembrance of

Jesus. The Lord's Supper is for Christians truly the Feast of Remembrance.

It is a time of remembering Jesus' words:

This is my commandment, That ye love one another, as I have loved you.

Let not your heart be troubled: ye believe in God, believe also in me.

Because I live, ye shall live also.

It is more blessed to give than to receive.

If a man love me, he will keep my words.

It is a time of remembering Jesus' way of life:

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness . . . among the people.

When he saw the multitude, he was moved with compassion on them.

And they brought young children to him, . . . and his disciples rebuked those that brought them. Jesus . . . said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. . . . And he took them up in his arms, put his hands upon them, and blessed them.

He laid down his life for us.

It is a time of remembering what Jesus would have Christians as his faithful disciples do to translate his words and way into terms of their life, their day, their task. The bread and cup—symbols of his love and sacrifice—are reminders that "living is giving." Jesus' aims make certain these things:

" . . . have you joy?

Then joy is yours, to share;

And have you love?

Make light your neighbor's care;

Have you found courage?

Teach your friend to dare!

What power you have

In loving word or deed,

Is yours to give

To meet another's need."

—Edith Kent Battle.\*

\*Used by permission of the International Council of Religious Education.

Organ Interlude—"The Crowded Ways"

Beethoven

## IV. THROUGH CHRIST

Scripture Reading—John 14

The Call of the Master

Choir and Minister

HYMN:

Jesus Calls Us—First Stanza.

MINISTER:

Say not ye, there are four months, and then cometh the harvest?

CHOIR:

Behold, I say unto you, Lift up your eyes and look on the fields, that are white already unto the harvest.

HYMN:

Jesus Calls Us—Second Stanza.

MINISTER:

And Jesus came to them and spake unto them, saying:

(Turn to page 22)

# "Come, See the Place Where the Lord Lay"

*The text below is that of the King James' version of the Holy Bible. It has been arranged with actual photographs from Jerusalem by Harriet-Louise H. Patterson*



Jerusalem From Mount Olivet. Temple Area in Full View

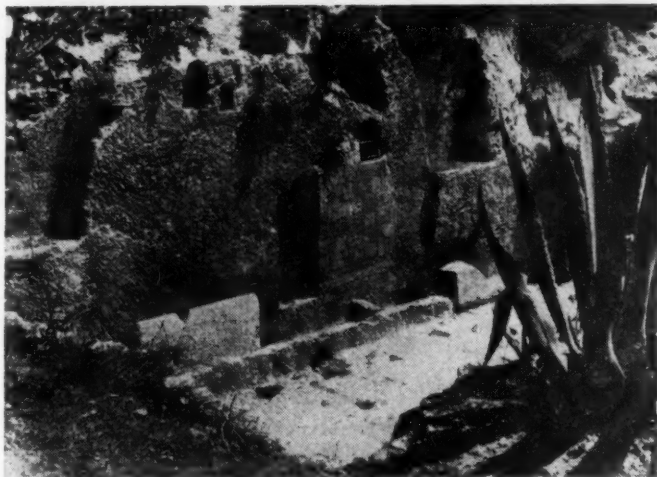
Jesus suffered without the gate.—Hebrews 13, verse 12.

For the place where Jesus was crucified was nigh to the city.—John 19, verse 20.



Golgotha (Gordon's Calvary)

And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him . . .—John 19, verses 16 to 18.



Garden Tomb (Gordon's Calvary)

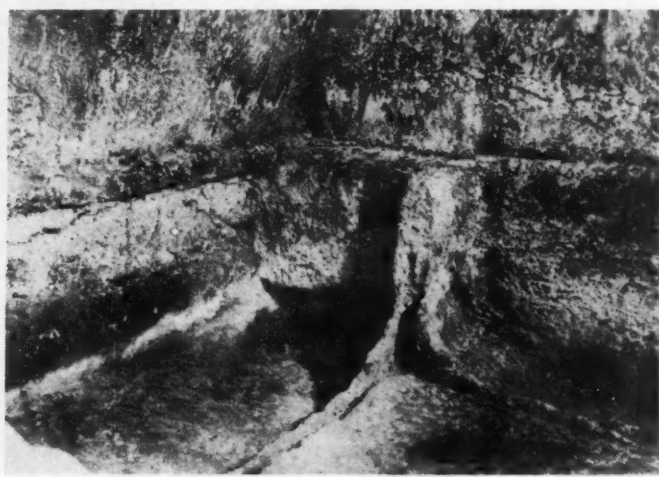
Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.—John 19, verses 41 and 42.

When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus.

And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.—Matthew 27, verses 57 to 60.

As it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.—Matthew 28, verse 1.

And they found the stone rolled away from the sepulchre.—Luke 24, verse 2.



Interior of the Garden Tomb

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.—Mark 16, verses 5 and 6.

And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.—Matthew 28, verse 8.



## Seek Ye the Lord

(From page 20)

CHOIR:

All authority hath been given unto me in heaven and on earth.

MINISTER:

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and the Son, and Holy Spirit;

CHOIR:

Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you even unto the end of the world.

HYMN:

"Jesus Calls Us"—Third Stanza.

MINISTER:

And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers:

CHOIR:

And He saith unto them, Come ye after me, and I will make you fishers of men. And they straightway left their nets, and followed him.

MINISTER:

And going on from thence, he saw two other brethren, James, the son of Zebedee, and John, his brother, in the boat with Zebedee their father, mending their nets; and he called them; And they straightway left the boat and their father and followed him.

MINISTER:

And as Jesus passed by, he saw a man, called Matthew, sitting at the place of toll; and he saith unto him, Follow me;

CHOIR:

And he arose and followed him.

HYMN:

"Jesus Calls Us"—Fourth Stanza.

## V. THROUGH THE LORD'S SUPPER

Invitation to Communion

Hymn—Break Thou Bread of Life...

Sherwin

The Communion

We cordially invite to this, the Lord's Table, all who love the Lord Jesus Christ and have confessed Him before Men as Savior and have followed Him in Baptism.

Come to this sacred table, not because you must, but because you may; come to testify not that you are righteous, but that you sincerely love our Lord Jesus Christ, and desire to be his true disciples; come, not because you are strong, but because you are weak; not because you have any claim on heaven's rewards, but because in your frailty and sin you stand in constant

DURING the preparation of a volume on "My Father's Home," the writer collected 835 hymns and songs of more than 400 hymn writers representing the leading sects of Christianity since the third Century—hymns and songs that, in whole or part, portray these hymn-writers' conception of heaven. The more important descriptive words and phrases were underscored, grouped and counted as to frequency of use and variety in portrayal. To illustrate: The most prominent conception of heaven is as "home," with such kindred ideas as "mansion," "above," "dwelling," etc. Among the experiences banned, the one most often named is "sorrow." Among those most longed for is "rest," yet by no means implying inactivity. These over 200 terms, after careful classification were woven into the seventeen chapters of the book, three of which are The City of God, The Beatific Vision, and Heaven's Melodies.

As an incident to the preparation of the volume, the author selected the most outstanding nouns, verbs, adjectives and phrases used by this galaxy of hymn-writers, and wove them into the following lines in an attempt to give a brief, composite picture of our hymn-writers' all but unanimous conception of heaven. The almost complete absence of the controversial element from this group, representative of nearly every theological school of thought, is significant.

## Heaven

When soon my ransomed soul shall,  
weary, wing its flight

\*Presbyterian minister, Denver, Colorado.

need of heaven's mercy and help; come, not to express an opinion, but to seek a Presence and to pray for a Spirit.

And when the hour was come, Jesus sat down and his disciples with him. And he said unto them: With desire have I desired to eat this passover with you before I suffer. For I say unto you: I will not eat it henceforth until it be fulfilled in the Kingdom of God.

Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what the Lord doeth, but I have called you friends, for all things that I have heard of my Father have I made known unto you.

(Then follows the distribution of the bread and the wine.)

Hymn—"Blest Be the Tie that Binds"

Nageli

## Heaven

A Composite Verse

by Arthur B. Cooper\*

From earthly shades of transient  
sorrow, sin and strife,  
I long to plant my feet upon the glitt-  
'ring strand,  
In yon celestial world, most beauti-  
ful and fair;  
To roam the parks of Paradise; to scale  
with Him  
The heights delectable, and view the  
prospect o'er;  
To wander down the sheltered vales,  
through fields of living green;  
E'en stroll by Eden's bowers, along  
the restful streams of life.  
A sinner, saved by grace!

To tread through pearly gates, on  
streets of solid gold;  
To claim my mansion home, so fitly  
planned by One  
Who knows my ev'ry need, my purest  
heart desires;  
To linger near the Tree of life, to  
eat its fruit,  
Each side the River clear that gushes  
from the Mount;  
To glide the glassy Sea, mid loved  
ones gone before;  
To join redeemed clans, and angel  
bands, enthralled, who chant  
Harmonious anthems, rapt with  
praise, as, low, we lay our  
crowns  
Before the great white throne!

What matters it what form my soul  
shall share in bliss,  
In boundless realms to walk and gaze,  
to sing and serve?  
My Father knows. 'Twill radiant be,  
and fit the sphere—  
The scenes transcendent o'er all  
imagery! The light,  
The truth, the glory bright, the love  
without alloy!  
All trials o'er! The thrills of peace,  
of ecstasy  
Of joy, while ceaseless ages roll! Full  
glow of life,  
Of perfectness, when, with such eyes  
as He bestow, I see  
My Savior, face to face!

A number of years ago, according to a newspaper report from Bennington, Oklahoma, a Presbyterian revival was held. The preacher regularly prayed for rain, but none came. Then the Methodists held services for ten days and prayed for rain, but only one sprinkle came. During the following two weeks the Holiness people held a meeting and prayed for rain, but their supplications were not answered. Finally the people sent for Rev. J. F. Young, a Baptist minister. He opened the first meeting, and prayed that the long drought might be broken. Before morning a heavy rain, lasting for several hours, fell.



# Dramatize Your Anniversaries

by Mabel M. Tilton\*

*Anniversaries are very much in the picture these days. Here are some splendid suggestions as to program material and technique of production.*

**A**NNIVERSARIES are important times in the life of a church.

They represent not only years, but the thrilling story of how God has led a group of people down through the years, and what has been accomplished. To let such occasions slip by with little notice is to miss one of the rich possibilities for teaching, appreciation and thanksgiving in the hearts of all the fellowship. Particularly for the young people and the children it is important that they understand the contribution of the past and their priceless heritage, as they face the future.

We have just come through such an anniversary. It was a happy time for our church. Plans were suggested nine months in advance and discussion encouraged. After time had been given for serious thought a general meeting was called. It was decided that we would observe our anniversary with a Sunday of special services, and a week-night when we would have a banquet and an historical pageant. Committees were appointed such as historical, homecoming, dinner, decoration and the pageant committee.

The first committee to get to work was the gift committee. They were to find out if the members would like to make some gift to the church which would commemorate the anniversary, money to be given to purchase one of several things suggested. Months before the actual date of our celebration this committee had purchased a sound motion picture equipment fully paid for, as the anniversary gift.

One of our gifted members wrote the words of our anniversary hymn to the tune "Materna" and this hymn was sung at each service.

The Sunday services were arranged to include special music by the junior and senior choirs and the sermon by a denominational leader. In the evening the motion picture equipment was dedicated and the picture "King of Kings" shown to a great crowd of people. Other churches of the city had joined us in honor of our anniversary.

In order to plan the banquet so that

## THE ANNIVERSARY HYMN Tune Materna

We honor here the saints of old,  
Who wrought this temple fair,  
That men might worship God, the King,  
In song and fervent prayer.  
Memorial! Memorial! Fond mem'ries  
linger here,  
That fill our hearts with gratitude  
And crown this festal year.

In years gone by our sons have gone  
To preach and spread the light.  
Today our sons in many lands  
Are battling for the right.  
Memorial! Memorial! Our strength  
will e'er be given,  
For just and righteous victory,  
That brings the peace of Heaven.

In burning zeal and shining faith  
Was wrought this temple fair.  
By men whose tools were righteousness,  
And love and faith and prayer.  
Memorial! Memorial! We ask God's  
grace for thee,  
That thou may'st live and ever  
build  
For all eternity.

—Words by Mrs. Myrtle Reeves.

the women of our church could sit down and eat with their families, an outside organization was secured to put on the dinner in our church. Capacity reservations were received and a splendid meal served. The minister presided as toastmaster and the program consisted of greeting the out-of-town members and visiting friends, honoring the oldest member in terms of service, and two short speeches. One was by a woman who paid tribute to her church and the other by a church official who made a plea for loyalty. The anniversary cake was cut by the eldest deacon and special effort was made to remember all sick and shut-in members with a slice of cake.

The historical pageant is the real story of our anniversary. It is what made it different from many other such celebrations. It began as the dream of our oldest member and she took her seat on the platform, started to knit and then went to sleep. The scenery had been built to represent the front of our church building with the church doors actual size. In her dream she

hears the church history read from backstage, then the sound of the Doxology as it used to be sung at the close of the service. The church doors open and the pastor takes his stand to shake hands with his people. They come thronging out the church doors, all dressed in the costumes of seventy-five years ago. They linger outside the church, and in pantomime talk with each other. Gradually they leave, strolling off the platform and down through the aisles of the church on their homeward way. We searched everywhere for costumes and borrowed from our Historical Society. We wanted as many members of the church as possible in this scene.

As the pastor closes the church doors, two belated sisters hurry out and pause to reminisce. Now the auditorium is in darkness and the spotlight is on the speakers. They talk of old days, telling anecdotes which the historical committee had unearthed. A diligent study of the church books revealed many interesting things which made this dialogue spicy and humorous as well as informing. As they finish their talk they, too, stroll off through the auditorium.

The third scene represents the Singing Church, the choir of twenty-five years ago. They are dressed in authentic costumes and give twenty-minutes of old-time music. This is followed by the "Roll of the Saints," a brief memorial interlude honoring those who served the church in years gone by. Twelve girls dressed in white lay flowers on the altar as names were read, following which a quartet sang "Shall We Gather at the River."

By far the most popular scene was the March of the Brides. Through the years a number of girls had been married in the church and they wore their wedding gowns. Beginning with the wearer of the oldest gown, they came slowly down the aisle as wedding music was played. They went up on the platform, nearly to the church door, then turned and faced the audience and the spotlight was on them. Each name and that of the husband, and the date of the wedding was announced, then they entered the church door. This scene was unbelievably lovely as each girl came slowly down the aisle.

We could not forget our boys and girls in the service of our country and

\*Mrs. Charles E. Tilton whose husband is the minister of the Memorial Baptist Church, Salem, New Jersey.

so the next scene was ushered in by the marching in of our Boy Scouts carrying flags. They stood on each side of the platform where a display had been arranged. A complete scale model of our church was in front of a large map of the world and ribbons went from the church to each place where a boy of ours is fighting. There was a bugle call, the names of the boys and girls were read, and a prayer sung.

The Church of the Future was the closing scene and as a hymn was played the children of our Sunday School thronged out of the aisles and up to the platform. There they sang their hymn. As their song ended the brides came out the church door and formed a semi-circle which the worshippers of seventy-five years ago filled in. The entire cast and the congregation sang "Faith of Our Fathers" and the minister gave the prayer and benediction.

The purpose in describing this affair in detail is to show how simply it can be prepared and how far-reaching are the results. The church was crowded with friends who had loaned gowns, or had some connection with the participants. The local papers sent a photographer and gave us excellent write-ups with pictures. Members who had not been inside the church for many months entered into this occasion, and some of them at least, have been attending since. Best of all, our little children will never forget it and the church means more to them today because of our dramatization.

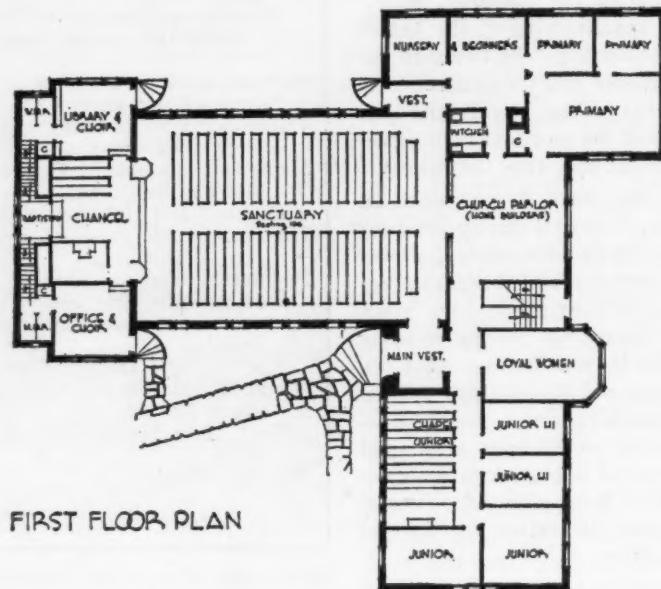
Only one rehearsal is necessary. Each scene can be assembled as a unit and then put together in one evening. Thus it recommends itself to busy people. There is nothing to memorize with the exception of the dialogue of the two sisters.

There seem to be endless possibilities in this medium of making history live. To organizations seeking maintenance funds, why not dramatize your history and show what you are trying to do. Get as many people as possible taking part and their interest is aroused. Call it "Our March of Time" or some such title and work out your own scenes. Keep it simple and direct and worshipful.

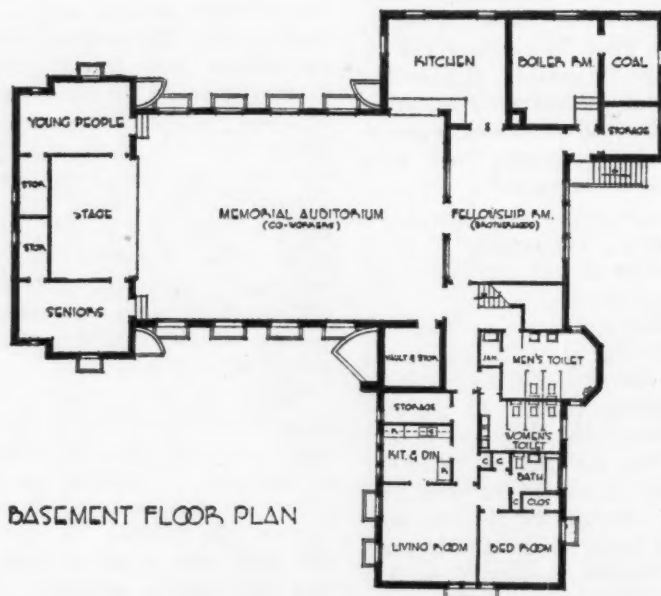
We felt it was a good thing for us to look into the past, to realize the sacrifices which had made possible our present progress, and to look ahead and plan for the future. We have a new appreciation of the leading of God and our partnership with Him in our share in bringing in the kingdom.



First Christian Church, Fort Morgan, Colorado



FIRST FLOOR PLAN



BASEMENT FLOOR PLAN



**FIRST CHRISTIAN CHURCH**

Fort Morgan, Colorado

If the architect's estimate of \$30,000 is correct here is a lot of church for the money. Notice that the plans provide for worship, educational and social facilities and, in addition, living quarters for the custodian. In addition to the large sanctuary there is a junior chapel suitable for small weddings and funerals. The minister of the church is Kenneth H. Tuttle; the architect is Walter H. Simons of Denver. Of the estimated \$30,000 cost, \$11,500 is in hand.

**BLESS THIS CHURCH**

The radio has been popularizing a song entitled "Bless This House."\* In the First Congregational Church, Brookfield, Illinois, the choir has been singing new words to the tune written by the minister, William Wakefield.

Bless this church, O Lord we pray,  
Its people safeguard alway;

May affection here be found,  
And our hearts by love be bound;

Guide the erring, faltering feet,  
Thru' the doorway from the street;

At its Altar help folk find,  
Jesus, Saviour of mankind;

Bless the folk who worship here,  
As Thou hast from year to year;

Make us friendly, kindly folk,  
As down life's long highway we walk;

Gracious Father, make us strong,  
E'er triumphant over wrong;

Help the troubled, fearful find,  
Thee, the Heavenly Father kind;

With joy facing future years,  
Keep our minds free from fears.

\*Words and music for "Bless This House" may be secured from Bousey Hawkes Belwin, Inc., 43 West 23rd Street, New York City.



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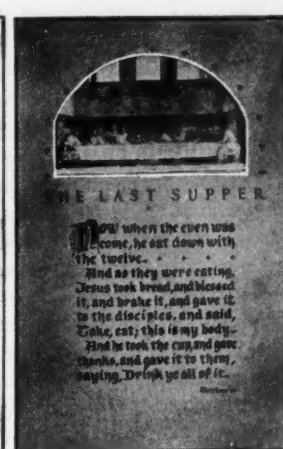
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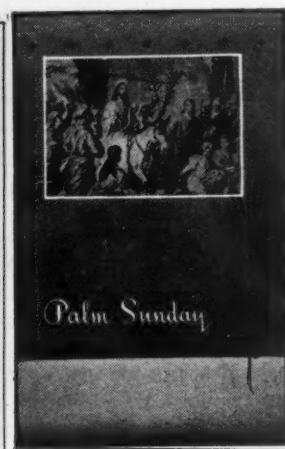
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# Life After Death

by George A. Buttrick\*

AT THE Boston Museum is the famous statue of the Indian on horseback, "The End of the Trail." The horse stands with drooping head; the Indian, with hands and face given to the sky, worships the Great Spirit. Therein is the difference between man and the beast; the man knows when he has reached the end of the trail, and wonders if there is a Beyond.

## I

That wondering is not to be condemned as "otherworldliness." "One world at a time" is shallow doctrine. Each generation in turn is to become extinct that some final generation may flourish in a brief perfection, and itself then perish. Successive millions are to be made a tarvia road to the earthly paradise, which itself will vanish when the planet becomes a slag-heap; successive millions are to be cannon-fodder for the few folk lucky enough to live at the end of history, who themselves will then die. That is the nonsense offered to us in late years as enlightenment. Why not call it by its proper name? It is degradation of man, the blasphemy towards God.

Besides, are we to forget our human love? Must we callously disown our dead? Hosts of them assault heaven from our battlefields. Other hosts, our own, may soon follow. There are hopes in us which cannot be imprisoned. We are men, not beasts. We lift hands and faces, and ask if there is a Beyond.

## II

"Fear not them that kill the body, and after that have nothing they can do," that is the answer of Jesus. Death is no deeper than the flesh, and the flesh is dust. Swords cannot touch the self; they are more helpless in that encounter than if they were made of paper. So Jesus spoke. Always he took for granted a hereafter, "If it were not so I would have told you." He knew because he knew God, and because he daily put his faith to the test. He was not careless of the flesh (it was the temporary home of his spirit), but he was not unduly careful. The nails of the Cross could pierce his hands, but not his hopes. "Fear not them that kill the body, but are not

able to kill the soul." We have forgotten the rest of the sentence. Why have we forgotten? It is spoken with tremendous urgency, "But rather fear Him who is able to destroy both soul and body in hell." The real question is not death but judgment. Death is a shadow, but judgment is eternal fact.

We had better be clear about the word hell. It does not imply the abysmal cruelty of the old doctrines, as though God were a monster with a red-hot pitchfork tossing the wicked into unending torment. The word is Gehenna, the Valley of Hinnom near Jerusalem, where refuse was thrown and the fires always smouldered. That is to say, the word is a metaphor for punishment. But it is not a gentle metaphor. Preachers in recent years have not preached much about hell. That may be one reason why we now have hell-on-earth.

You would not wish a preacher to insult you on this Easter, with our world in flames, by repeating the chirpiness with which of late we have deceived ourselves—that "everything comes out all right in the end." Our generation can hardly doubt the fact of punishment, our greed in local trade and world trade, our living to ourselves with our own high standard of living, our thinly veiled contempt for other races did not seem serious—and we were skillful to excuse and justify ourselves; but judgment has caught up with us.

Selfishness is never without impunity. This world is not a playhouse or a make-belief. It is God's world, and filled with the flames of his holy love. What gives death its fear is not the fact of physical dissolution (Jesus said plainly that that means nothing), but the fact that death "is the sacrament of sin," the sign of opportunities forever ended in this world. "The sting of death is sin," in that word the New Testament only repeats what Jesus said, "Fear not them that kill the body . . . but fear Him Who hath power to bring both soul and body into judgment."

## III

How little we have come to terms with this deep truth. We insure the body against accident, but we do not insure the mind against erotic novels. We quarantine people who have small-pox, but not people who clutter our

country lanes with cheap and greedy signboards. That father at whose table we sat warned his children against impure food, but said in the same breath that "the only good nigger is a dead nigger, and white men were made to rule the earth;" he did not protect his children's souls against contempt and pride. We build walls to protect our flesh from cold winds, but not to protect our spirits from men to whom money-making is a passion; we call them "successful." One of the old-time preachers just before his death exclaimed, "Oh, if I might be made well again! How I could preach! I have taken a look into eternity!" Jesus lived in eternity, even while he was on earth, and he told us that the death to be feared is not the body's change, but the spirit's judgment.

Robert Browning, in the poem "An Epistle," tells how Lazarus raised from the dead was a man of completely changed outlook.

"Discourse to him of prodigious armaments  
Assembled to besiege his city now . . .  
Should his child sicken unto death—why, look  
For scarce abatement of his cheerfulness" . . .

But a false word spoken to the child  
or even a false gesture

"At play or in the school or laid asleep,  
Will start him in an agony of fear."

But we—we take vitamins and neglect our prayers. Perhaps in some coming age, when our civilization has gone the way of fourteen civilizations which are already dust, wiser people than we will look at remains of our innumerable gadgets and our skyscrapers and say, "Why, these people were body-worshippers!" "Fear not death," said Jesus, "but reverently fear God Who is Lord of Life and death."

## IV

Then what of Easter and this word of tremendous urgency? Does Easter give us only the assurance that death is an episode, and that we shall live on after death? That would be no Easter. That might be our condemnation at the judgment. The belief in immortality which men have always held will not suddenly cease. The

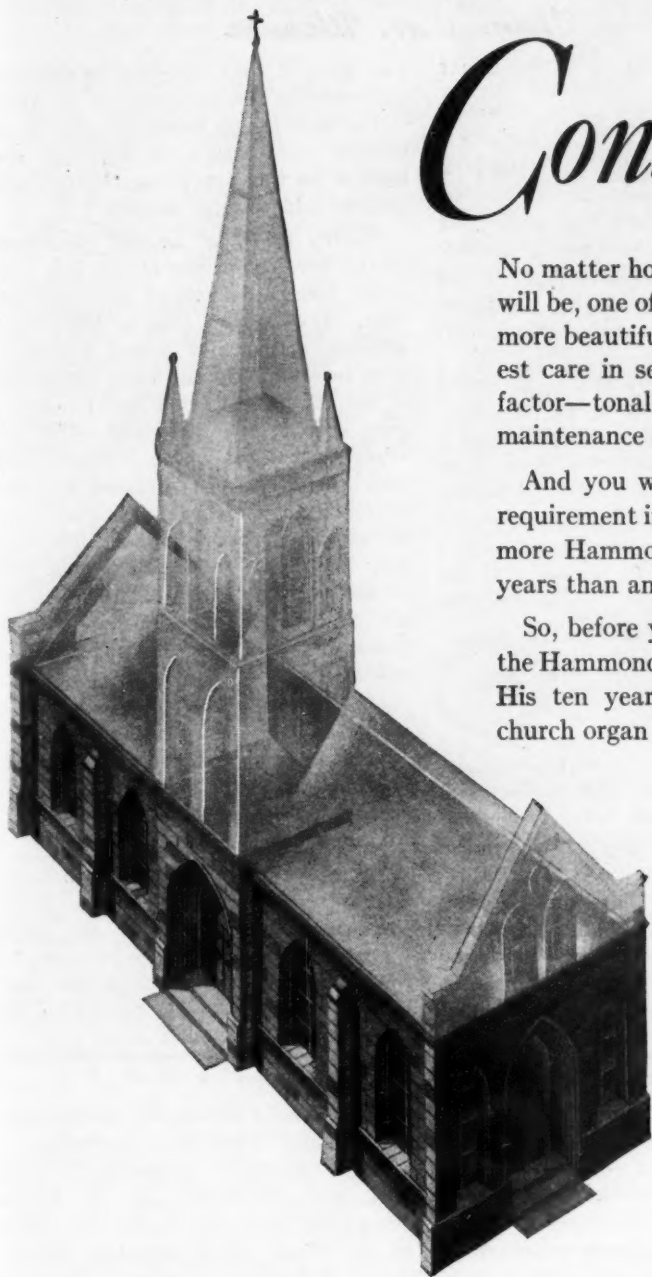
(Turn to page 28)

\*Minister, Madison Avenue Presbyterian Church, New York City. Reprinted by special permission from "The Religious Digest."



# Before you go further with your church plans

## Consider this . . .



No matter how simple or how extensive your church improvements will be, one of the most important improvements you can provide is more beautiful music. Naturally, you will therefore take the greatest care in selecting an organ—you will carefully consider every factor—tonal quality, size, cost, ease of installation, operating and maintenance expense.

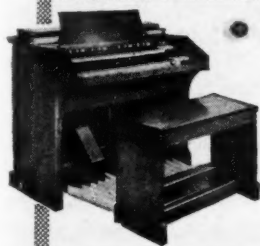
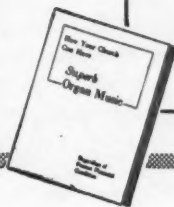
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## HAMMOND ORGAN



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## Life After Death

(From page 26)

Egyptians years before Christ would tether a camel on a man's grave, and let the beast die of starvation, so that the man would be able to journey on happier sands to happier oasis. We put flowers on the grave, and say "he has passed away." Whatever our professed scepticisms, we can no more prove extinction than we can prove continuance, and love, despite us, goes on loving and wondering, and ever and again there comes the sense of a living Mystery round about our little life and death—as Space and Light are round about and in and through our homes. That hope will persist. A million million deaths have not been able to shake it. No, just as our concern should be not with death, but with judgment, so Easter is concerned not with death (which is the shadow of a shadow), but with judgment (which is eternal fact).

Easter—the Resurrection of Jesus from the dead—is not merely the underscoring of our hope of continuance, it is the vindication of Christ's promise that we may have hope in the time of judgment. He did not come to earth to clinch our belief in continuance. That might be no blessing; we all know people whose continuance would be a continual weariness both to themselves and to their neighbors. Christ came into the world "to save sinners." His rising in power, so that his followers suddenly became careless of death and worshipful before him, was God's seal on that salvation. Therein is the deeper meaning of Easter; he is conqueror, not only of death, but of hell.

A recent novel has described dramatically how the ocean returns to the ocean. Water goes up to the sky by evaporation and forms clouds. The clouds are driven before the winds, and carried against the mountains. There the clouds, by condensation, release the water over the land. The land gives back the water by rivers to the ocean. It is a parable what we give, we receive; what we sow, we reap. If there is nothing more to be said, we are lost. For who can claim to have lived so radiantly that he is sure to receive radiance? Jesus came to break that circle of contempt breeding contempt, greed bringing greed, war sowing war. He is God's thrust of love—love incarnate as love must be, love suffering as holy love must suffer in our world, love giving up its life rather than be anything else than love—he is God's thrust of love into our hopeless circle. The taunt, "he saved others, himself he

## Biographical Sermon for March

Leo N. Tolstoy, Mystic, Social Reformer, Novelist

by Thomas H. Warner

*Neither said any of them that ought of the things that he possessed was his own; but they had all things common.*—Acts 4:32.

**L**EO NIKOLAEVITCH TOLSTOY was born August 28, 1828, and died in 1910. He was a member of the Russian aristocracy. Tolstoy joined the army, but left it after the siege of Sebastopol in 1855. He became an uncompromising believer in non-resistance.

Tolstoy married in 1862 and settled on his estates. There he devoted himself to the interests of the peasantry.

His sympathy with the poor once brought him into conflict with a policeman. He was walking on the street when he saw the officer move a beggar along in a harsh manner. Going up to the policeman, he said: "Do you know the law of God?" He replied: "I am not sure of that, but do you know the police regulations?" Tolstoy said he was completely silenced by the officer's reply.

Tolstoy wrote all his life—poems, novels and works on philosophy. His most important books were: *War and Peace*, *Anne Karenina*, *The Kreutzer Sonata*, *What Is Art?* and *The Resurrection*. "A writer," he said, "is dear and necessary for us only in the measure in which he reveals to us the inner working of his soul." His writings led to his excommunication.

Tolstoy held that God's word meant

cannot save," became the trust to God's redemption.

"Don't do that!" said a father to his son who was writing with a diamond-point on a windowpane. "Don't do that; you can never get it out." What we have written has been written with life on life. We can never get it out; and death is the sacrament of sin; and after death—the judgment. But the enemies of Jesus wrote in scorn, "Jesus, King of the Jews," and the scorn became his royal truth. They said in taunt, "He saved others, Himself He cannot save," and the taunt became his glory. They fashioned a gallows, and the gallows became his altar. That is to say, Jesus on Calvary takes the worst that we have done, and makes it his best. That is redemption—the turning of our sins into his ministry. If Good Friday had been all, we would have looked back wistfully and said, "It was too wonderful to be true." When Easter broke, God said, "It is too divine to be untrue." Easter breaks the bonds of death—and hell.

just what it said, and that human experience was the best proof of it. While it was asserted by many that the Beattitudes were the laws for the millennium, he was practicing them in tyrannical and corrupt Russia.

Tolstoy said that he had discovered in the Sermon on the Mount five laws which became his rule of faith and conduct. They were: Live at peace with all men, and do not regard anyone as your inferior. Do not make the beauty of the body an occasion for lust. Every man should have only one wife, and every woman only one husband, and they should not be divorced for any reason. Do not revenge yourself, and do not punish because you think yourself insulted. Suffer all wrong, and do not repay evil with evil, for you are all children of one Father. Never break the peace in the name of patriotism.

He wrote: "The idea, shared by many, that life is a vale of tears is just as false as the idea shared by the great majority, the idea to which youth and health and riches incline you—that life is a place of entertainment."

"Death is more inevitable than the approach of night, or winter. While then, when preparing for the night, for winter, do we not prepare ourselves for death? The preparation for death is a righteous life. The better the life

(Turn to next page)

V

The animals presumably never think about death. That horse, in the statue entitled "The End of the Trail," stood with drooping head. But the Indian turned his eyes and lifted his hands to the Great Spirit. That is the demand of Easter. It is not enough to believe what we have tried to say today; a man may believe in friendship, and yet have no friends. So long as God remains "Him," the gospel has no power; God must become "Thou" in our earnest prayers. Nor is that enough. In the graves of the Pharaohs wheat seeds have been found; for thousands of years the wheat has been cold and dry—and thus far lifeless. It becomes harvest only when it is sown. So our prayers must be sown in our daily life. "Fear not them that kill the body"—it is a word for our time—"and after that have nothing more that they can do. But fear him who hath power to destroy both soul and body in hell," and to redeem both soul and body in his heaven.



**Biographical Sermon for March***(From page 28)*

we lead the smaller the fear of death.  
For the holy there is no death."

Late in life Tolstoy gave practical expression to his beliefs when he renounced his interests in land, money and copyrights, and lived the life of a peasant.

One evening he was sawing wood with a poor man named Semene. A beggar came by and Semene gave him three kopecks, a cent and a half. He had only six rubles and fifty kopecks in the world. To give as much as Semene, in proportion to his wealth, Tolstoy would have to give thousands of rubles. So he determined to obey Christ's command literally. He sold all he had and gave it to the poor.

His disinclination to hold property beyond the necessities of life led to an amusing incident. He became fond of cycling. Would he buy a bicycle? He could hardly do so without begging or earning the money. So his wife suggested that she should buy him a machine.

To her surprise the count raised no objection, and accompanied her to make the purchase. They chose a handsome machine, paid for it and left the shop. But on returning home he appeared to be dissatisfied with himself, and it was evident he had scruples about possessing a bicycle.

"I felt very miserable, all the time I was in the shop," he told a friend, "and was by no means sure that I had any right to accept the machine. On my way home I became more unhappy still, and I have just sent my daughter to countermand the order."

William Jennings Bryan once preached a sermon in the church of which he was a member. His text was: "Blessed are the pure in heart, for they shall see God." He referred to Tolstoy who had chosen as his ideal the Biblical injunction: "Thou shalt love thy neighbor as thyself."

He related that he had visited Tolstoy during a tour of Europe, and he showed him a metal ring, swung from the ceiling of his sleeping room, to which he had planned to tie a noose and hang himself. But he became possessed of his ideal and, although he was a noble and rich, he went into the world garbed as a peasant, and devoted his energies and his wealth toward the betterment of his fellow men.

This month we observe Stewardship Sunday. Many contribute willingly to the support of the church and the spread of the kingdom. But few indeed are prepared to do what Tolstoy did. He shared not only his possessions but his life with the poor.



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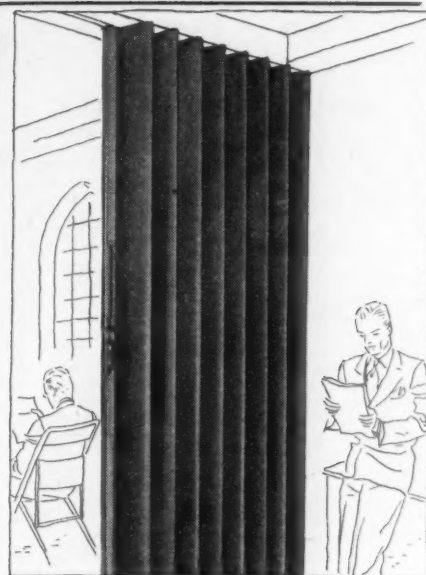
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If America ceases to be America, all will suffer, institutions and individuals. If we permit a European type of government to fasten itself upon us, we shall have betrayed our birthright as free men, and those valiant boys who fight for freedom. America, the true, spiritual America, might be destroyed even within the framework of her courts and Constitution! It is the duty of every Christian minister to stand guard against such—to help thwart the statism trend and effect a return to basic freedoms and spiritual ideals which were America.

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## If There Had Never Been an Easter

by Lawrence F. Failure\*

IF there had never been an Easter the clear notes of alleluia would never have been heard. The soul of man would have some excuse for remaining cloistered in darkness. The tragedy of war which has swept over our world today would have some excuse for being. The heart of the soldier might melt in fear and no one would care. The mighty forces of the liquor evil might be permitted to go unchallenged and unmolested.

Such is definitely not the case, for there was an Easter morning nearly two thousand years ago when the glory of the resurrection broke forever the bonds of death—when the only Son of God rose triumphant over the power of death and sin. It is tragic that since such is really the case, man is content to accept the inevitableness of war. Shrugging his shoulders he has refused to believe that it was possible to do away with this giant evil. "Human nature is human nature," has been an accepted saying, "and you cannot change that." Yet nothing is farther from the truth for it was to change human nature that Jesus Christ came to earth and voluntarily assumed the form of a man that he might experience life and by this experience become close to weak, suffering, and sinful man. But if this had been all, the message of the cross would not be what it is today, for the life and work of Jesus did not end at the grave. Someone has said that the average biography devoted nearly its entire length to the life and works of the one about whom it is written reserving only a few paragraphs or a brief chapter at most to the death of the famous man. The biography of Jesus that was written by the Apostle John is in marked contrast to this accepted method, for one-third of its length is devoted to the activities of the last night of Jesus upon earth, his resurrection, and ascension. Great as was the life of Jesus it was in his death and resurrection that he found the true purpose of his life. In the offering of himself as the supreme sacrifice, he assured for posterity that they would never again have to face the horrors of death without the comforting assurance that there was someone who had gone that way before and who would be there upon the other shore to welcome them.

Faced with such a great fact men do

one of two things: they either are unable to comprehend its meaning and dismiss it, or they accept it, pattern their lives by the truth, and become individuals with power that is able to change the world.

If there had never been an Easter, the tragic failure of men and women to measure up to the ideal of the cross could not mean what it means today. It means indifference to suffering and sin and this indifference hardens and callouses the life of all who submit to its warping influence. More important than this it lays one open to the likelihood of becoming one from whom the possibilities that had once been theirs is taken away. "From him that hath not shall be taken away even that which he hath." We who love America must do all within our power to make certain that the God-given opportunity which was once bestowed upon us is not taken away. But if we are to do this we must live as though the triumph of Easter morn is still within our hearts. Youth has energy and power. Youth has the ability to dream and is able to make these dreams come true. Youth can visualize a world that is free from the terrors of war and it is only the young in spirit that can create such a world. There is no other way than for all men and women everywhere to share in and live the life that Christ wants for us to live. And to do this we must partake of the resurrection power and let it change our lives until they, too, become new with the newness and power of eternal truth.

There cannot be war without hatred and there cannot be hatred where love dwells in the heart. The secret then of abolishing war is through a Christian love. Such love is never negative or static. It is active, dynamic, and transforming. The sure way to peace is not to stimulate and to organize, but the sure way to peace is to "love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and thy neighbor as thyself." Nothing less than this will give us the utopia of which some speak so glibly while advocating the latest and most popular shortcut. If we had an attack of appendicitis we would play the part of a fool if we listened to any current quack who promised that by injecting a liquid into our body that the pain would be deadened and we would not know that we had appendicitis.

(Turn to page 32)

\*Minister, United Presbyterian Church, Clintonville, Pennsylvania.



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**If There Had Never Been an Easter**

(From page 30)

The pain might be deadened all right, but we would become aware of something more serious when the organ ruptured and peritonitis set in. Yet this is exactly what has happened in man's long search for peace. Instead of proclaiming the absolute necessity of love as the only effective means of treatment we have listened to the blind leaders of the blind and have followed after the latest panacea which is guaranteed to make one and all forget that there is anything seriously wrong—in either the political or social sphere of our civilization—or in the national or individual life of America or the world.

Such an attitude must be replaced by one that takes into account all of the seen and unseen, active and malignant, evil of the world and yet does not despair. For despair is foreign to the meaning of Easter. It might be permitted if there had never been a resurrection day—it might be overlooked if there had been no victory over sin and the grave, but in the light of what has happened it is a sin and a disgrace. It is a wilful falsifying of the true facts. It is a sapping of the energy of that epoch making event. No person of vision and courage ever wants to do such a thing. For him there is no desire to arrive at a wrong conclusion through a distortion of the facts. The truth must be found and expressed. The way of life that is best and happiest must be made available for everyone who will follow it. And in the pursuit of such a goal the most cogent argument for righteousness is a righteous life. Nothing else has ever had the power against evil that is inherent in such a manner of life. This must be the goal of all who would help to free our country from sin and to vanquish the power of evil.

If Easter is to have a meaning it must be one that can be read in the lives of us who call ourselves Christians. Our present war will not last forever and at its close there will come a challenge and an opportunity such as has never before faced the people of the world. If we do as those who have gone before us have done, there might as well never have been an Easter as far as expecting a full onslaught against the forces of sin. If we will heed the challenge and hold high the torch it may well be that Christ did not die in vain as far as we are concerned and that Easter will have a new meaning to the millions who will live after us, for it will then be not a symbol of a past dream, but rather it will become the presence of a living reality.



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## Revising Our Marriage Laws

**B**ILLS strengthening the marriage contract and making it more difficult to secure divorce have been introduced in a number of State Legislatures throughout the country.

Some of the bills would outlaw future common-law marriages but would not effect persons already living together as man and wife. Other measures introduced in State Legislatures propose that a compulsory pre-marital examination be required to obtain a marriage license.

A five-point program for the revision of Iowa divorce laws, including a proposal for interlocutory decrees, will be drafted into one measure, based on recommendations from the District Court Judges' Association.

Another bill would outlaw common-law marriages in Iowa, but persons already living together as man and wife under the present statutes would not be affected by the bill.

The measure also carries a clause seeking to protect persons who actually obtain a marriage license, and have the marriage solemnized in good faith, but find later they were married by a person not legally authorized to officiate.

Divorce cases in Iowa last year reached an all-time high of 6,247, an increase of 893 over the previous year. Marriages in the state totaled 17,220 or 3,498 above 1943, but fell far below the peak of 48,352 in 1940 before a pre-marital physical examination law was adopted.

Only adultery could be given as grounds for divorce under provisions of a measure submitted in Illinois, while another bill calls for recognition of insanity as a ground for divorce. The Cook County Judicial Advisory Council has proposed that the state's divorce law be amended to require state's attorneys to be represented at all divorce hearings. It would be their responsibility to detect perjury, collusion, and other fraud.

In Texas, pre-marital physical examinations would be required to obtain a marriage license under a measure introduced.

Common-law marriages in Indiana would be invalidated under a bill submitted to the State Legislature at Indianapolis. If enacted, the measure would become effective Jan. 1, 1947, after which the common-law marriage status would no longer be recognized in Indiana.

Expressing belief that common-law marriages are increasing in number,

Senator Lee Brokenburr of Indianapolis, sponsor of the bill, said one reason is that many couples do not want to submit to blood tests required of applicants for marriage licenses.

"We adopted a law to provide blood tests in an effort to elevate the physical standards of the human race in Indiana," he declared. "But these common-law marriages are defeating the purpose of the law. We might just as well not have enacted it."

Easier divorces would be obtainable in California if the Legislature passes a recent proposal. Final divorce decrees would be obtainable in 90 days instead of one year, as at present.

Montana would grant divorces after 30 days' residence, which would be the shortest residence requirement of any state in the nation, under a bill now before the State Legislature at Helena.

Similar measures have been unsuccessfully presented at several previous sessions of the Montana Legislature. Although never enacted into law, such a bill once was passed by both branches of the Legislature but was vetoed.

Divorce decrees in uncontested cases in Utah would become final upon entry into the records under terms of a bill introduced in the State Legislature at Salt Lake City. In contested cases the decree would become final at the expiration of the appeal.

In Arkansas, a compromise marriage bill was introduced into the House to meet objections to the three-day waiting between the issuance of the marriage license and the ceremony. The new bill would make it unlawful for a county clerk or his deputy to issue a marriage license between 5 p. m. and 8 a. m., and a license could be obtained only from a county clerk or his deputy. In addition, it would provide that one of the parties to the marriage contract must apply for the license in person.

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# "Greater Love Hath No Man"

A Memorial Sermon

by Walter F. Tunks\*

*Here is a splendid example of a memorial sermon in honor of a Christian soldier. It is reproduced here by permission of Dr. Tunks and the widow of Hugh S. Kerr.*

TODAY we are honoring the memory of a friend who has given his life for his country. Jesus said, "Greater Love Hath No Man than this, that he lay down his life for his friends." While death stalks so violently over our earth, and sorrow is universal, and no home is lacking in anxiety for its loved ones, it would be wrong to magnify one man's response to duty as anything unusual. Hugh Kerr would not want us to single him out from his many comrades who have made the supreme sacrifice and are now sharing the greater adventure that lies beyond death. Least of all would he have us pitch this memorial service in a minor key. Rather he would have us reassert the triumphant faith of the Christian religion, that the soul is indestructible, that nothing can ever separate us from the protecting care of God—that death is not a leap in the dark but only a horizon beyond which the valiant pass to greater achievement and closer fellowship with God.

It is because Hugh Kerr was an average American, typical of the many youths who are now serving in our country's armed forces, that we pay him this simple tribute today. They too loved their homes and families. When the war came, they were in schools and colleges, or just beginning their business or professional careers. Suddenly they found themselves torn away from their homes, compelled to face a new environment for which not many of them would have thought themselves fitted, carrying responsibilities heavier than any they had ever known before. How well they have measured up to this emergency is a matter of pride with all of us who have watched them grow in physical, mental and moral stature, disproving the oft repeated charge that the youth of today is soft and incapable of taking discipline. How splendidly our boys have shown that they can take it and everything our enemies have handed out to them!

Gentle Hugh Kerr was as little militant as any man I know. In one of his letters written from the Anzio

Beachhead on Easter Sunday last, he said "I don't make a good soldier because my heart isn't in it. A quotation from Samuel Butler hits the spot very close. 'Convince a man against his will and he's of the same opinion still'. That's about what the army has done for me. But since I've been receiving mail from home I've been feeling a lot different about things. I know I've a job to do over here. I don't like it at all. To kill has always been against my principles. Even as a child I couldn't stand the thought of killing a mouse. Now I've got to grit my teeth and bear it. The day may come that I'll have to—however that is a bridge yet to be crossed." How many of our boys dropping bombs on enemy territory have a job to do which they thoroughly dislike, but are showing the highest kind of courage in the doing of it! Hugh did not consider himself a good soldier,—yet in Camp Fannin he won the highest award in riflery and was made acting sergeant of his platoon—and after his death on the Anzio Beachhead was posthumously awarded the Purple Heart.

I have called Hugh Kerr an average American. Yet in character and spiritual attainments he was more than that. Radiantly happy in his home life, devoted to his wife and family, respected and loved by a wide circle of friends, honest, hard working, conscientious, doing well in the printing business he had established, he found time not only for faithful Church attendance, but gave that extra something to his Church for which every clergyman is grateful. Having no children of his own, he found great satisfaction teaching in our church school and working with our young people's groups. I shall always cherish the memory of Hugh as I last saw him, kneeling with his wife at the Communion Rail on Christmas Eve, and the Sunday following, in the reverence that was so characteristic of him. In the days when the secrets of all hearts shall be revealed, may all such gentle, loving, faithful souls know how much their loyalty to the Church has meant to us who are called to be its leaders in these difficult days. Any inspiration

that comes from the pulpit owes much to the goodness, the kindly patience, and the ready helpfulness of those who sit in the pews. In every Church are laymen who are the salt of the earth and whose witness for Christ is all the more powerful because their ministry is unofficial. Having attended Church services on Easter Day when the whole beachhead was under fire, Hugh wrote home a letter in which he said, "A fellow doesn't change much only in the direction he was going before he comes into the Army. I've been reading almost daily in my New Testament. I've finished Matthew, Mark and Luke and am part way through the Gospel of St. John. The thing the Army has done for me so far as religion is concerned is this—it has made me all the more religious." In another letter he wrote, "I'm sure that I'll be safe. I put my trust in God. I am in His hands completely and I believe today that I am a better Christian."

Was he wrong in believing that he would be kept safe? If safety means only the preservation of the physical body then we must conclude that he was mistaken in his faith. But safety as the Christian well knows, concerns more than what happens to the body. Did not Jesus say "Fear not them which kill the body, but are not able to kill the soul"? That is what a Canadian soldier meant who saw his buddy blown to bits and said calmly "It will take more than that to stop Jim!" This is our Christian faith "... and if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Believing that, we can say about the dissolution of the body what Rupert Brooke said about war:

"War knows no power. Safe shall be my going,  
Secretly armed against all death's endeavor;  
Safe through all safety's lost; safe where men fall;  
And if these poor limbs die, safest of all."

Hugh was not mistaken in his faith that God would take care of him even as he walked into the fiery experience of danger and death. One who died at the same age, thirty-three, said with quiet assurance as he endured the agony of the cross, "Father, into thy hands I commend my spirit." Something happened that day to which men

(Turn to page 36)

\*Rector, St. Paul's Episcopal Church, Akron, Ohio.





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### "Greater Love Hath No Man"

(From page 34)

keep looking back for courage and inspiration as they find themselves pinned to some cross of suffering, wondering if God has not forsaken them. God is ever near us, but never closer than in our hour of need. When we find ourselves "Outward Bound" into the misty meeting with death, his everlasting arms are about us in a love that will never let us go beyond the reach of His protecting care.

Do you find yourself separated now from someone who means more to you than life itself—son, daughter, husband, wife, brother, sister, friend? Ponder then these words of Jesus spoken to his disciples—"It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." No doubt there are deeper meanings in these words than we can hope to fathom. Yet we do understand the sorrow the disciples must have felt when Jesus told them he was going away. We have said too many "goodbye's" not to understand! Anyone who has waved farewell to son or brother or sweetheart starting off to some unknown destination knows the pain that hides beyond our brave partings! "So long Dad! Goodbye Mom! Good luck Bill!" Our assumed cheerfulness is only the brave front that would spare others its own suffering. Some of you have received a telegram in the familiar pattern which tries to soften the blow—"The Secretary of War regrets to inform you..." There is no need to tell you how suddenly our heaven can be changed into hell. These are days of cruel separations that leave aching hearts in every home. Whether it be the temporary absence of loved ones who will come back to us when the war is over, or the longer separation that must await the reunion of the eternal morning, all of us now face the cruel barriers of time and distance which only faith can span.

"It is expedient for you that I go away" said Jesus to his disciples. Only later did they understand what he had told them. Nor can we in our present distress see much further than our own immediate sorrow. Yet this becomes increasingly clear to us, as time gives us perspective, and mercifully heals our wounds. Bodily presence, much as it can mean to us, is not our final treasure. It is the spirit that is indispensable! Our absent friend can be more fully with us than when he sat at our side and we gazed into his face. He may be at the other side of the world, yet our mutual thoughts and

prayers bind us together in closest comradeship. Here is one of the miracles of death—that it can bring our loved ones even closer to us spiritually than when they walked at our side.

Some of you have read that lovely little essay published anonymously under the title "A Letter to My Son." A mother writes to her soldier son—"Prepare yourself spiritually before you go... You will risk your life, the wholeness of your body and perhaps go through a searing experience of pain... You will face destruction of this temporary body and that is the least of your troubles. Because death is nothing... you will go through a gate and you will go on. I would not feel that I had lost you. A temporary separation. That is all." That mother is sure in her insight and Christian in her faith. Death can interrupt our plans. It can never destroy our love! Emerson was right when he wrote after the death of his son—

"What is excellent

As God lives is permanent.

Hearts are dust, heart's loves remain.  
Heart's love will meet thee again."

So a modern writer, speaking of the triumph of the spirit over the dissolution of the flesh says—"Your son is in a burning house. Nobody can hold you back. You are ready to bequeath the rags of your body to any man who will take them... Your body belongs to you; it is not you. Your true name is duty, hatred, love, child. There is no other than this... the flames of the house, of the diving plane, strip away the flesh; but they strip away the worship of the flesh too. Man ceases to be concerned with himself... If he should die, he would not be cutting himself off from his kind, but making himself one of them. Man does not die... when the body sinks into death, the essence of a man is revealed. Man is a knot, a web, a mesh into which relationships are tied. Only those relationships matter. The body is an old creak that nobody will miss."

It may seem to you that those words underestimate the worth of the body. Dear God, how we long for the sight of those who have vanished, and the touch of hands that were warm and soft, and the sound of voices that were to us as music! Yet the body isn't the essential part of us. It is only the house in which the spirit dwells. It is the soul that is indestructible, and what we call death is only the liberation of the spirit from the flesh.

That is the faith our religion celebrates. It is the confidence our Prayer Book asserts when it says in the presence of death "I know that my redeemer liveth, and that He shall stand



at the later day upon the earth; and though this body be destroyed, yet shall I see God; whom I shall see for myself, and mine eyes shall behold, and not as a stranger."

When the battle of Britain was at its height, A. C. Milne wrote:

"Old London's time-encrusted walls  
Are but the work of human hands.  
What man has fashioned for us falls,  
What God has breathed into us stands.

On broken homes we set our feet  
And raise proud heads that all may see  
Immortal in each little street  
The soul in its integrity."

For you his dear ones—for all who are mourning the loss of loved ones—I pray the strength and consolation only God can give. May I remind you how wonderfully the promise of Jesus to His disciples was fulfilled. Sorrowfully they waited for some light to shine through their darkness. Then came the power of God, changing doubt into certainty, weakness into strength. Brave as lions now, they who had been so sad and dispirited, joyfully proclaimed their certainty that the Master was yet alive, closer to them now than when he walked with them in the flesh. So they sang "Death hath no dominion over Him—our Savior hath brought life and immortality to light!" In that faith they conquered a hostile pagan world. May their certainty be ours this day. May it be said of us, that

"In broken homes we set our feet  
And raise proud heads that all may see  
Immortal in each little street  
The soul in its integrity."

#### PRAYER

"Have compassion, O most merciful Lord, on all who are mourning for those dear to them. Be thou their Comforter and Friend, and bring them to a fuller knowledge of thy love; assuage the anguish of their bereavement, and leave only the cherished memory of the loved and lost, and a solemn pride to have laid so costly a sacrifice upon the altar of freedom: through Jesus Christ our Lord. Amen."

"O thou who art heroic love, keep alive in our hearts that adventurous spirit which makes men scorn the way of safety, so that thy will be done. For so only, O Lord, shall we be worthy of those courageous souls who in every age have ventured all in obedience to thy call, and for whom the trumpets have sounded on the other side; through Jesus Christ our Lord. Amen."

—From Prayers compiled by the Reverend John W. Suter, Custodian of the Book of Common Prayer.

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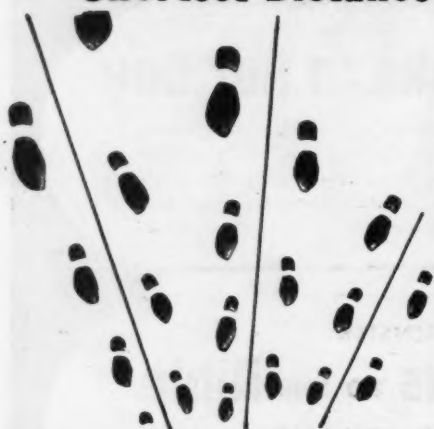
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## THE SERMON SCRAPBOOK

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### THE EASTER JOY

John McDowell

Christianity is pre-eminently a religion of joy. "These things have I spoken . . . that my joy may be in you," Jesus said to his disciples. The most striking fact about the disciples when they saw the Lord was that they were glad. "The disciples therefore were glad," says John, "when they saw the Lord." Their gladness was rooted in the undeniable fact and the unchangeable truth of the resurrection of Christ.

First of all the resurrection of Christ vindicated all his claims, made good every promise, and proved that Jesus of Nazareth is what he claimed to be.

Second, the resurrection gives reality to the message of Christ. Apart from the resurrection, the Christmas message has no meaning, the Good Friday message has no reality, and the Easter message no vitality.

Third, the resurrection of Christ manifests the power of Christ. The resurrection of Christ assures us that, whatever may be the perplexities of the hour or the age, the world is really under God's most loving, wise and overruling providence.

Fourth, the resurrection assures us that the sacrifice of Christ was sufficient for all the needs of the world. The resurrection is the guarantee that Christ is not only willing but just as able as he is willing to supply all our needs.

Fifth, the resurrection begets a resurrection life within us. The resurrection is a new life, a risen life, a victorious life, a life that death cannot touch and that the grave cannot hold.

The Easter joy is found in the risen Christ, who is ever saying to the children of men: "Come, then, all ye who are in bondage to fear of death, and all ye who have laid away loved ones in sleep called death; come to the risen Christ, sit at his feet, believe in him, be one with him, and as he lives ye shall live also, and shall never die." Condensed from *Westminster Adult Bible Class*; The Westminster Press.

### A MEDITATION FOR EASTER

Rev. John Quincey Adams

Jesus talked little about death, but much about life. There is a calm quiet majesty in his attitude toward the former. He was not unmindful of it; he could weep at the grave of his friend,

but he always seemed to breathe an atmosphere where death does not reign, but where "Life is ever Lord of Death."

When, then, such a one as he faces death and passes through its portal, is it not probable that something will happen hitherto unknown?

His disciples were surprised at the empty tomb and were with difficulty convinced that death did not hold him. But we who review the story, who judge him not alone by the three years of earthly ministry but in the light of nineteen centuries of growing influence, have ceased to be surprised that from Calvary's cross and Joseph's tomb he came forth Death's mighty conqueror. It was an ever memorable morning when the Monarch of Life and Death stepped forth from the sepulchre "alive forevermore."

Why, then, fear death? It is the great adventure of life. Why clothe it with pagan habiliments of woe? It has been robbed of its sting for it lost in the supreme contest. It is now but the shadow cast by the radiant glory just beyond.

Spirit, nearing yon dark portal at the limit of thy human state,  
Fear not thou the hidden purpose of that Power which alone is great,  
Nor the myriad world, His shadow, nor the silent Opener of the Gate.

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**OUTWITTED**

The world cannot bury Christ!  
 The earth is not deep enough for His tomb;  
 The clouds are not wide enough for His winding sheet.  
 He ascends into the heavens,  
 But the heavens cannot contain Him.  
 He still lives—in the church which burns unconsumed with His love;  
 In the truth that reflects His image;  
 In the hearts which burn as He talks with them by the way.  
 Edward Thompson.

**IMMORTALITY AS AN ADVENTURE**

Victor Hugo

I feel immortality in myself. Winter is on my head, but eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the world to come . . . for half a century I have been writing my thoughts in prose and verse; but I feel I have not said one-thousandth part of what is in me. When I have gone down to the grave, I shall have ended my day's work, but another day will begin next morning. Life closes with the twilight and opens with the dawn.

**BEYOND THE HORIZON**

Robert Freeman

When men go down to the sea in ships,  
 'Tis not to the sea they go;  
 Some isle or pole the mariner's goal,  
 And thither they sail through calm and gale,  
 When down to the sea they go.

When souls go down to the sea by ship,  
 And the dark ship's name is Death,  
 Why mourn and wail at the vanishing sail?

Though outward bound, God's world is round,  
 And only a ship is Death.

When I go down to the sea by ship,  
 And death unfurls her sail,  
 Weep not for me, for there will be  
 A living host on another coast  
 To beckon and give "All Hail!"

**A MORNING PRAYER**

St. Richard of Chichester, 10th Century  
 Day by day, dear Lord, of Thee, three things I pray:

To see Thee more clearly,  
 Love Thee more dearly,  
 Follow Thee more nearly.

**A PRAYER BY ST. AUGUSTINE**

Grant, O God, that we may desire Thee, and, desiring Thee, seek Thee, and seeking Thee, find Thee, and, finding Thee, be satisfied with Thee forever.  
 Amen.

**THE DRAMA OF PALM SUNDAY**

The triumphal entry must have been hard for Jesus. He knew that many of the people really meant to honor him. He knew that many were ignorant of what they really did. And he knew that many hated him unto death. It must have been hard for him to receive such honors under such  
 (Turn to next page)

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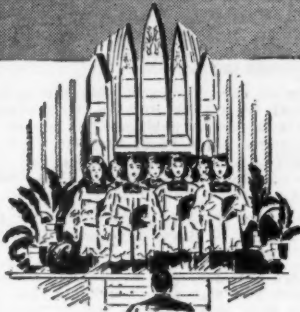
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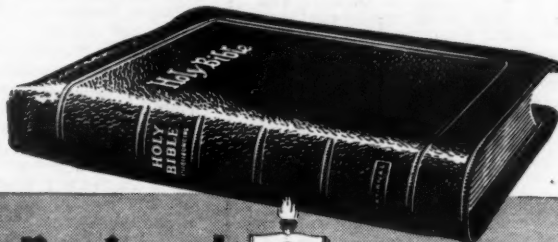


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## The Sermon Scrapbook

(From page 39)

conditions. Some were for him; some were against him. His heart was moved by their loving loyalty and torn by their hateful opposition. On Sunday he was honored as a king; on Friday he was crucified as a traitor! There is high spiritual drama in the triumphal entry. When such situations come to us, we need the spirit of Jesus. He can help us to keep our balance in life's ups and downs. From *To-Day*; Issue by Samuel R. Braden; The Westminster Press.

### "MY KING! I FOLLOW!"

"If when ye do well, and suffer for it, ye take it patiently, this is acceptable unto God." (I Peter 2:20). It may well be. I wonder if we have the courage for it! There is a story told of three men who watched Jesus enter the City of David the day the crowds were singing and throwing their many-colored garments in front of him: and of how two of them met in afteryears. They were a little apologetic about the feeble part they had played since, and spoke in hushed voices of the third. He had gone bravely into the teeth of a hundred dangers, and died there in the Coliseum, with the flames about his feet, and a smile on his lips, whispering, "My King, I follow!" Then one of the two looked up ashamed, and said, "What he did, I dare do!" And the other lifted his bowed shoulders as well, gazed for a moment into his friends' eyes through their mist of tears, and answered, "I too! Come!"

Paul Sherer in *The Place Where Thou Standest*; Harper and Brothers.

### "HE COULD TAKE IT"

The Christian "can take it," because he can take hold of adversity and use it. A teacher of slum children was drawing up a list of the qualities in Jesus which appealed to the youngsters. When the list was apparently completed, a grimy-handed newsboy put up his hand and said, "They hung him on a cross, and he could take it." The boy was right, but the reason he could take it was not because of a stoic attitude. The reason goes deeper: He could take it because he could use it. He bore the cross, for he could use the cross. You cannot bear the cross long—it will break your spirit, unless you can take that cross and make it serve higher purposes. The stoic bears the cross; the Christian makes the cross bear fruit.

Any movement that has learned the secret of making the bitterest tree—the cross—bear the sweet fruit has learned the secret of abundant living. E. Stanley Jones in *Abundant Living*; Abingdon-Cokesbury Press.



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### THE LAMPS OF FAITH

Turn on the lamps of faith,  
Let there be light;  
This is the day of wrath  
And blackest night.

If you have things to say  
To ease our pain,  
I charge you say them now  
And make them plain.

Turn from the oily word,  
The slippery phrase:  
Bring Christ and hope to men  
These evil days.

Turn on the lamps of faith,  
Let there be light;  
When heaven and earth are dark,  
Lamps should be bright.

\* \* \*

### LIFE'S LITTLE CROSSES

There is no grim and fateful cross  
That barricades my way;  
I'm bothered by the little ones  
That fret me day by day.

There are no nail-prints in my hands,  
No spear-point in my side;

\*Minister, First Methodist Church, Wauchula, Florida.

I'm daily pricked by little things,  
And wounded in my pride.

I have no bitter gall to drink,  
No dreadful curse to bear;  
The crosses that I dread to meet  
Can only wear and tear.

O give me, Lord, the strength to live,  
And since I do not die,  
O help me bear the little cross  
That cannot crucify!

\* \* \*

### COLD IS THE SEA ABOVE OUR DEAD

Cold is the sea above our dead  
And cold is the lonely grave,  
And many a man is lying there  
For being young and brave.

And we who never fired a shot  
Or faced an enemy squad,  
Had better keep good faith with them  
As sure as there's a God.

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### Sermons

**Best Sermons, 1944**, selections edited by G. Paul Butler. Ziff Davis Publishing Company. 362 pages. \$3.00.

This is as ambitious, complete, and effective an anthology of contemporary preaching as has ever come from the press. The editor of the book, who is the religious editor of the *New York Mirror*, has had the assistance of an advisory committee consisting of leading Protestant, Catholic, and Jewish clergymen. Ministers, priests, and rabbis were called upon to submit their sermons. Six thousand of these were examined and from them the fifty-two included in the book were selected. For example, first comes a sermon by Henry Sloan Coffin entitled, *In This Thy Day*, appearing under the general caption of *America Today*. The closing discourse of the book, which also has a whole section to itself under the head of *Visions*, is *Deathless Dreams* by Hobart D. McKeenan. In the group designated as *The Christian Life*, there are four sermons, the authors being Hugh T. Kerr, Ray Freman Jenney, Oscar Blackwelder, and Edgar DeWitt Jones.

Naturally such a work is rich in variety, since the method used is a safe insurance against the selections being dominated by the opinions of any one individual. It is hard to see how any single volume of sermons could more completely reflect the different types of homiletics of a given period. This method, though, is not without its limitations. Such a large percentage of the sermons represented are from well-known preachers that one wonders if distinguished names did not weigh heavily in the selection of the material. In addition, although a book like this will appeal to "sermon-tasters" of many types, it is inevitable that some of the discourses will be dead wood for certain of the readers. A book of sermons selected by one man will likely appeal unanimously to those of similar tastes. A book like *Best Sermons* will appeal in part to readers of diverse likes and dislikes.

However, this rule works two ways. The wide range of material makes the book educative. It will bring the preacher reader into contact with sermon methods far from his own beaten track. Another advantage is that this volume contains so much that even the reader who is compelled to cross out several sermons as total loss, will still find more material which is alive for him than in any other book available. It is to be most earnestly hoped that this collection of *Best Sermons* will be

an annual event for a long time to come.

L. H. C.

**If I Were Young** by Clovis G. Chappell. Abingdon-Cokesbury Press. 217 pages. \$1.50.

According to *Who's Who in America* this is the twenty-third volume of sermons from the pen of Dr. Clovis G. Chappell, pastor of the Galloway Memorial Methodist Church, Jackson, Mississippi. This large output is in itself evidence that Dr. Chappell's entire sermonic product is material for publication. His ministry as a writer is one of the outstanding facts of present-day homiletics. To describe his type of preaching to the readers of *Church Management* would be what the old-time theologians would have called a work of supererogation. Readers of religious books in general and preachers in particular know and appreciate his books.

The present volume is for young people in particular. The titles have the usual Chappell snap and tang. Among them are the following: *I'd Form Good Habits*, *I'd Live Today*, *I'd Avoid Being Half-baked*, *I'd Live Positively*, *I'd Grow Up*, and *I'd Use My Handicaps*. These titles give a clear idea of the sweep and vitality of the sermons.

It is not hard to guess that the text of *I'd Grow Up* is from I Corinthians 11:13, "I'd put away childish things." The outline of this discourse is an interesting specimen of good homiletics. After a brief introduction there is an explanation of the childish traits which should not be carried into adult life. This is followed by a discussion of the marks of maturity. Thirdly and lastly comes an intensely practical exhortation of ways of attaining maturity of mind and soul.

These fourteen sermons measure up to Dr. Chappell's best. They are read-

able, stimulating and edifying in the original sense of the word, which means they have that within them which will build up the characters of those who come into contact with them.

L. H. C.

**A Treasury of Great Sermons** selected by Daniel A. Poling. Greenberg Publishing Company. 198 pages. \$1.50.

This is a wonderful collection of some of the most memorable sermons ever written. Beginning with some of the sermons from the Bible, Dr. Poling selects sermons with timeless eloquence and meaning. One of the things that makes this book different from other books of its kind, is that Dr. Poling makes a brief comment at the beginning of each sermon telling what the man and the sermon has meant to him. He does it his way and that is why we like it.

Of course, Calvin, Johnathan Edwards, Drummond, Moody, F. W. Robertson, Spurgeon, Phillips Brooks, Beecher, Jefferson are in it and many others such as Fosdick, Buttrick, Imes, Peale. There are twenty-five of them. It is a treasury of great sermons.

T. B. R.

**The Light is Still Shining** by Stuart R. Oglesby. Fleming H. Revell Company. 182 pages. \$2.00.

This volume is called *The Gospel for a Troubled World* and has an appeal for the average church member and fire for minister and Bible student. It is a series of expository sermons on the gospel according to John with a key verse in each chapter carrying out the central theme that no darkness extinguishes the Light of the World. Some ministers try to make an exhaustive study of a different book of the Bible each winter and teach it to various groups and preach it on Sunday. This (Turn to page 44)

## FOR THE FRIEND WHO NEEDS A LIFT!

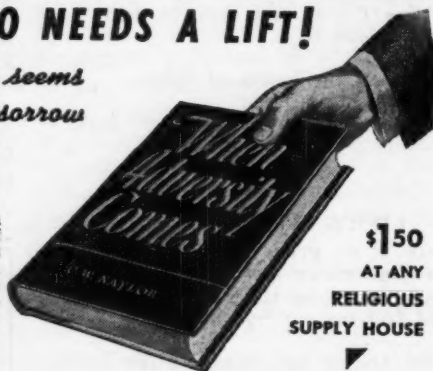
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## Book Reviews

(From page 42)

book shows what one minister did along that line and how he did it.

Dr. Oglesby has been pastor of the Central Presbyterian Church in Atlanta for fourteen years and has written *Prayers for All Occasions, Becoming a Member of the Presbyterian Church*, etc. It is interesting and appealing to know that "The Light Is Still Shining" and no man can extinguish it.

T. B. R.

**Your Daddy Did Not Die** by Daniel A. Poling. Greenberg Publishing Company. 148 pages. \$2.00.

All who read this know that Clark, son of Daniel A. Poling, was lost when the transport, *Dorchester* was sunk in the icy waters of the North Atlantic. He with three other chaplains gave their life belts to service men who had none. This book by Clark's father is a heart melting word to "Corky" his little grandson made an orphan by the drowning of his father.

The book grew out of a letter which Daniel Poling wrote his one-year-old grandson, from London, on learning of Clark's death. The story is that of a little boy, grown to manhood, and giving his life for others. This message will be read with great feeling by "Corky" when he is old enough to understand. The book is one that will help anyone to have a greater faith, for the author breathes forth such confidence in God's love and work, that one is heartened greatly by reading the message. It will inspire hope, cheer the discouraged, and help the Christian. We hope many copies will be sold.

A. H. J.

**The Mastery of the Master** by Dewitt L. Miller. Brethren Publishing House. \$1.00.

Here is a little book of simple sermons on the person of Christ. The thought running through these sermons was provoked by John 13:13-15, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." The author, a minister, shows us that Christ came to show us how to live a masterful life and that Christ who himself is master is able to help us live a masterful life. The secret of such a victorious life is found in Christ and only as Christ becomes our master shall we be able to live a life of self-mastery.

The book contains thirteen sermons. All of them are short and to the point. As one reads these sermons he is always conscious of the moving spirit of the text suggesting the sermons. They are devotional in style. They reveal the earnestness and humility of a consecrated minister of Christ. This book of sermons would make profitable reading for the Lenten season. With the present renewed emphasis on the personality of Christ as our example for victorious living, one can read this book for his own spiritual welfare. A minister needs the Master fully as much as does the layman. The thought in this book will help the minister to be more like the Master.

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Publication date: March 14. \$2.00

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**The Triumphs of Faith** by G. Campbell Morgan. Fleming H. Revell Company. 192 pages. \$2.00.

This volume is a fine example of the characteristic method of Dr. Campbell. He selects the eleventh chapter of Hebrews and writes a book on the fundamentals of faith as exemplified in the great national heroes of the Hebrew nation. This, then, gives the pattern of the book. The faith of Abel, Enoch, Noah, Abraham, Jacob, Joseph, Moses, Rahab and others, is discussed in the chapters. The final chapter is Faith in the Present Times, which is a summary of the abiding principle and its adaptation to present times. Concerning those who are "failing to see God" Dr. Morgan has this to say: "The principle of life is faith. . . . Faith always is the result of the vision of God. . . . Faith fastens upon the fact of God always." Very wonderfully Dr. Morgan leads us away from the contemporary scene to the great reality and abiding principles of Jesus Christ. Here is a greatly needed message for this present day. And, incidentally, here is a fine example of expository preaching.

L. N. L.

## Saint Paul

**Good News of God** by Charles E. Raven. Harper. viii/104. \$1.25.

**According to Paul** by Harris Franklin Rall. Scribner's Sons. xiii/272. \$2.75.

**Paul for Everyone** by Chester Warren Quimby. Macmillan. x/176. \$2.00.

In his *Good News of God* the Master of Christ's College and Regius Professor of Divinity at Cambridge continues his Letters to his friend, Henry St. John Hart, Dean of Queen's College, begun in "Science, Religion, and the Future." With a subtlety which only the broadminded clergy will appreciate Canon Raven sharply criticizes our contemporary order and the church with it, calling for a rebirth of the spirit of Pentecost as it gripped St. Paul and which may save our generation. Basing his eight lectures on the first eight chapters of Paul's Letter to the Romans, Canon Raven discusses the Failure of Science and Religion and leads up to a definition of the Purpose of God attainable through The Gift of Faith, The Fact of Christ, The Conquest of Evil and The Health of Man. The author is an ardent devotee of the Pauline type of Christianity especially commending in his opening letter "the universality of Christ" stressed by Paul and reaching a high point in his evaluation of Paul's emphasis on the unity of life.

" . . . Life was all of a piece. Nothing was common or unclean; the secular was shot through with the evidence of God's presence, and would only work properly as it was conformed to His will; and the sacred itself needed redemption, since its righteousness was filthy rags and its splendor wholly dependent upon its power to reflect God. . . . there is a difference in the extent to which . . . the cup of cold water and the Eucharist can transmit God; but they are all parts of a sacramental universe and all in their measure symbols and instruments of deity."

Chester Quimby has indeed reduced



the life of St. Paul to such a compact outline with such a clear analysis that never again need any layman want for an understanding of Paul. Much less elaborate than Asch's fictional *Apostle* this book will have far more value for the reader because the pastor of the Methodist Church of Mifflinburg, Pa., has reduced to 176 pages the detailed historical record of the life of Paul and in most lucid and readable style has outlined the thought pattern of this early and formative Christian thinker. There are ten chapters the first three of which deal with Paul's background and biographical data. After a fourth chapter on Paul's missionary activities and motives the author gives two most enlightening chapters to the Pauline letters, their writing and their contents. Two more chapters interpreting Paul as Thinker and Preacher complete the analysis of his thought. Here the ex-teacher appears in Quimby's diagrams analyzing Paul's scheme of the universe and Paul's scheme of salvation. Unique qualities of the book are the 12-page glossary of Pauline terms and end papers superimposing a map of Paul's journeys on a scale map of the United States. This book may well be used in courses for lay students in the local church or teacher's classes.

From Quimby's historical approach the careful reader may go on with much profit to Harris F. Rall's interpretation of Paul and his values for our contemporary scene. In a very unusual way Rall unites the historical and theological approach to Paul's ideas on man, sin, salvation, the church and the impact of Christianity on society. The letters of Paul are not mere proof-text support for a pre-conceived modern theology for Rall but out of the living Paul and his record grows an interpretation of life which is not a systematic or authoritative theology but a great living faith which Paul lived and preached. While the book is in no sense pedantic there is a rich stage setting in ancient and modern thought which shows the breadth of the author's background and approach without beclouding the centrality of the Pauline genius. In fact Rall's clarity of thought and simplicity of style as seen also in his other works notably "Christianity," at times may lead the reader to assume that this book is a re statement of the commonplace knowledge of Paul. On the contrary this compact study is a thorough going and comprehensive analysis of the real Paul, an empirical insight into the experience and thought of the No. 1 convert to Christianity in the early age. Many ministers will be preaching on Paul after reading this book.

R. W. A.

### **Religion Among Our Fighters**

**Faith of Our Fighters** by Chaplain Ellwood C. Nance, Bethany Press. 304 pages. \$2.00.

**The Leathernecks Come Through** by Chaplain W. Wyeth Willard, Fleming H. Revell Company. 224 pages. \$2.50.

Both of these books are alike in three respects. They are written by chaplains; they aver that the men and women in the armed service are more religious and sincere about it; and both

(Turn to next page)

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**The Macmillan Company New York 11, N.Y.**

## Book Reviews

(From page 45)

are entirely traditional in their presentation of religious faith.

They differ in method. *Faith of Our Fighters* is only edited by Chaplain Nance, bringing to witness Catholic, Jewish and Protestant chaplains. The Chief of Army Chaplains, Brigadier General William R. Arnold, chief chaplain of the Navy, Captain Robert D. Workman, "Chaplain Jim" of radio fame, Doctor William Stidger, Archbishop Francis J. Spellman, Mrs. Samuel McCrea Cavert and Captain Louis Goeden (presenting the women in service), and Chaplain Nance himself writing three chapters, are the authors of the work. The book is glorified by pictures and illustrations. "Leathernecks Come Through" is entirely written by Chaplain Willard. It has no photographs but abounds in letters and quotations from men of authority in the service at home and abroad. It also mentions men by name, hundreds of them, which is always "news." The book has to do entirely with action in the south Pacific, Guadalcanal, Tarawa, Tulagi and the Solomons. The other book has to do with the war in general, in all theaters and from the viewpoint of all faiths.

Chaplain Nance is an instructor in the U. S. Army School at Harvard and has helped to train more than 90% of the more than 7000 chaplains now in service. He also served as a chaplain in World War I. He is a Disciple and former professor of Biblical Literature in Rollins College. The brief of the book is to substantiate the faith of our fighting men. It assures us that our service men "will come back God-fearing men" and that "men are turning to religion to stay." Catholics and Jews are both shown to affirm this. "I can honestly say," writes one Catholic chaplain that 95% of Catholics are responsive to the Mass. And as for the Jews, "When the day of victory arrives, men who have learned to judge each other as human beings are going to return with a depth of religious faith hitherto unknown." Pictures are shown on most every page depicting baptisms, masses and men attending religious services. Doctor Stidger gives three chapters praising the religion of men like Generals Marshall, MacArthur, Eisenhower, and Patton. Pages of testimony to their religious experience are offered from the men in service. The book has some invaluable illustrations of actual experiences of chaplains and servicemen all over the world.

Chaplain Willard is a Presbyterian from North Scituate, Mass., and a graduate of Princeton. His book grows out of his experience with the fighting men and is a record of the things he has seen and heard. He encourages the soldier who is worried about whether it is right to kill in war by saying, "Japs had entered Nanking and killed every living thing in their way, men, women, children, even animals. Women were raped before they were bayoneted. Thoroughly convinced myself of the justness of our cause I was able to persuade the young marine that what had happened in Canton might well happen in New York. Too many people had been lulled into apathy by the misleading propaganda

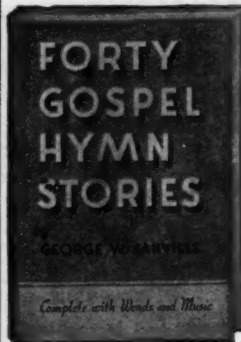
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of some of our pacifists and their mistaken appeal to biblical authority. Get in there and fight, young man. Have no qualms of conscience about your not doing the right thing. And may God have mercy on the souls of all those back home who would rather see their country perish than rise up in defense of their churches, their homes and their liberties."

He preaches the traditional faith and when he was assured by the missionaries that they did not discuss such "vagaries of higher criticism" as the "Synoptic Problem," he cried out, "Thank the good Lord for that; thank the good Lord again and again." Many accounts of his work end like this: "I pleaded with our marines to make their peace with God through the acceptance of Jesus Christ His Son. Exactly 150 officers and men, some with tears streaming down their faces, surrendered their lives to Jesus Christ." He baptizes hundreds. He slogs along with the men through the jungle; digs fox holes, washes his own clothes, prays for the wounded and dying, and digs graves and buries the dead.

The book is closely descriptive of the life of the fighting men, the conditions in the jungle and records many novel experiences. The chaplain keeps his own ardent faith and has an ability to write many interesting accounts.

I. C. E.

### The Pastor

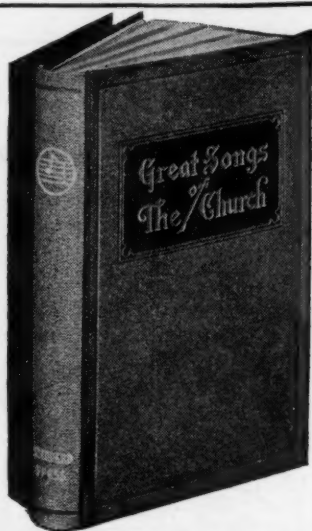
In the Minister's Workshop by Halford E. Luccock. Abingdon-Cokesbury Press. 254 pages. \$2.00.

For a full generation an increasing number within the ranks of church workers, ordained and lay, have learned to appreciate the wit and wisdom and brilliant, incisive style of Halford E. Luccock. He gave us his first book soon after leaving the theological seminary and since he became professor of homiletics at Yale Divinity School in 1928 his offerings have been useful, original and weighty. In a rapid succession he has given us volumes dealing with the preaching values of the modern translations of the Bible, with the interplay of our national literature and faith, with the demand of change in our economic life and religious tradition and with much else affecting our outlook as Christians. Now, on the edge of sixty, he has given us his most significant contribution, a detailed study of the present-day preacher as he prepares for and delivers his message.

It is hard to resist quoting some of the author's arresting statements, but it is better to let the reader enjoy them all. There are twenty-two chapters and here are the suggestive titles of four: Preaching to Life Situations, The Harvest of the Eye, Words Are the Soul's Ambassadors, Making the Unconscious Mind an Ally. There are two hundred and forty pages in the book exclusive of a table of references and indices of names, titles and topics, and there are two hundred and fifty-two quotations, more than one a page. Almost half of the latter are from the Bible, chiefly from the four Gospels. A little more than one half, one hundred and thirty, are from the writings of novelists, poets, historians, bio-

(Turn to next page)





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## Book Reviews

(From page 46)

graphers, essayists and philosophers, a goodly company and mainly contemporary.

All in all this is a "must" book for any preacher, full of original approaches and suggestions for all of us who week by week attempt to interpret the Christian message to our day and generation. The teacher of preaching in a famous chair has set a bountiful feast before us, a dazzling array of plenty.

F. F.

**Conserving Marriage and the Family** by E. R. Groves. The Macmillan Company. 138 pages. \$1.75.

The author of this small volume is the dean of the teachers of the American family. He offered the first course to be given on the subject at Boston University. To list the number of books and articles written by Dr. Groves would run many times the length of this review. His writings still have that excellent blend between the theoretical and practical. He is not afraid as some social scientists seem to be to philosophize about his subject.

This volume has for its sub-title "A realistic discussion of the divorce problem." No reader of this magazine would deny the seriousness of this problem today. Dr. Groves admits in his preface that there are a lot of books on this subject but his book is of a different sort. He writes one to be of help to those who must decide to get or not to get a divorce. His discussion is divided into three parts. He lists nine motives commonly given for divorce. He then discusses the three motives which are not generally considered. Finally he concludes with a consideration of the problems resulting in divorce if one is desired or how to proceed if a marriage counselor is sought. In the last chapter, where the marriage counselor is evaluated, the author lists the many agencies where such advice may be obtained. He also gives the addresses of the three chief religious organizations which are attempting to conserve marriage and the family.

The book contains a four page bibliography and a good index. Ministers will find this volume one of the most practical references in dealing with couples who are not making their family life a success.

W. L. L.

## Various Topics

**The Sacrament of Reunion** by Cyril Charles Richardson. Charles Scribner's Sons. 120 pages. \$1.25.

This volume was published in 1940 as an aid to the interpretation of the proposed concordat between the Presbyterian and Protestant Episcopal Churches. It is of value, however, to all who are studying the matter of unity among the Christian churches. The author is an Episcopal minister serving as associate professor of church history in Union Theological Seminary, New York City.

Professor Richardson strikes the right note in the title. The subject

(Turn to next page)

## Notable New Books

### How to Think of Christ

By WILLIAM ADAMS BROWN

"Dr. Brown covers just about all there is to cover on the problem of the personality of Christ; he gives the answers of theologians, philosophers, historians, church, lawyers, clergy, soldiers, artists, disciples, saints, and Dr. Brown. Good reading."—*Christian Herald*. \$3.00

### The Children of Light and the Children of Darkness

By REINHOLD NIEBUHR

"An incisive and thought-provoking tract for the times."—*Church Management*. "A brilliant and exceedingly valuable book."—*Christian Century*. \$2.00

### According to Paul

By H. R. RALL

"Has the same virtues of clarity, scholarship and fervor which marked his Bross Prize volume of 1940. And within the limits of its theme it is equally comprehensive." — *Chicago Tribune*. \$2.75

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### Book Reviews

(From page 47)

before the Episcopal and Presbyterian churches is not that of unity but reunion. The discussion starts with the apostolic era and shows the differences of interpretation which have grown up around the two systems, the Presbyterian and Episcopal. Very cleverly he gives title to the discussion under two heads: What We Know About the Early Ministry and What We Guess About the Early Ministry. This, of course, is the basis for study of the apostolic ordination in principle and practice. Other subjects discussed include the theory of the eucharist, baptism and confirmation.

Of the whole the result of the study reveals greater similarities than differences and furnishes every encouragement for a continuation of negotiations between the two churches. Other communions interested in the subject of church unity will find valuable reference material in the book.

W. H. L.

**The Protestant Faith** by George A. Crapullo. Published by the author at 73-60 194th Street, Flushing, New York. 40 pages. 25c.

The author is the pastor of the Irving Square Presbyterian Church, Flushing, New York. He has felt the need of a brief manual which would give Protestant laymen information about their faith. To this end he has used five chapters to tell the story. Each one is given a Bible text as a basis. The chapters are: Its Origin; Its Principles; Its Achievements; Its Responsibilities, and Its Responsibility to America.

The booklet is well written and informative. As a constant reference is made to the Roman Catholic Church it furnishes material for understanding the growing Catholic-Protestant controversy. Needless to say that Protestantism does not suffer at the hands of this author.

W. H. L.

**A Dynamic Message for Young Men and Women** compiled by M. L. Jordan. Churchmen's League, Cleveland, ten cents each; 100, eight cents each.

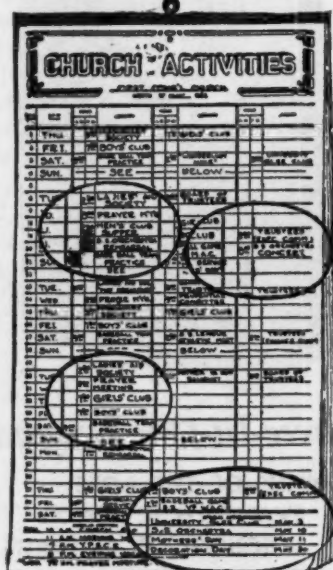
The Churchmen's League of Cleveland is a very active organization of laymen. In an effort to extend their influence to youth this little leaflet was prepared for distribution. It contains statements by prominent Americans such as Hornell Hart, Robert A. Milliken, Arthur A. Hood and Harry Emerson Fosdick on the value of religion in life.

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## The Angel With the Broken Wing

A Sermon for Children

by J. Edgar Pearson\*

IN a home in which we visited once, the lady of the house had a hobby of collecting all kinds of angels. On a shelf in the dining room she had dozens of them, all sizes and shapes and all colors.

I remember one at which we laughed was a little Negro angel, with black curly hair and a long white robe. In its hand was clutched very tightly a strawberry ice cream cone. Perhaps her idea of heaven was a place where she could have all the strawberry ice cream she wanted!

Another one was short and fat; another was tall and skinny. There was a little Indian boy with his bow and arrow. Some of the angels were china ones, some were carved in marble. Some were made of wood, others of paper. But they were all dressed in the traditional fashion of all angels, with a long white robe, the little halo suspended over the head and a pair of white wings growing out from the shoulders.

As we talked of her collection, the lady reached around the others and took out a very beautiful, delicate china angel. It was one of the most beautiful ones of them all. We asked: "Why is that one on the back of the shelf, when it is so beautiful?"

In reply, she turned the angel around. We saw that its wings had been broken off. Now, the wings weren't broken completely off; just the tip of one wing was broken.

As we joked about the broken wing, one of us said, "The wings aren't broken badly enough to keep the angel from flying, but it can't fly as high nor as far as it could have before the tip was broken."

We don't know how the angel's wing was broken. Maybe someone carelessly knocked it off the shelf. Maybe it fell from a sudden jar or shock. But no matter how it happened, there stood an angel whose purpose was to soar to the heights with God himself chained to earth with a broken wing!

We remembered, then, how our mother used to clip the feathers on one wing of the chickens in the back yard to keep them from flying over the fence. Clipping the wing did not hurt

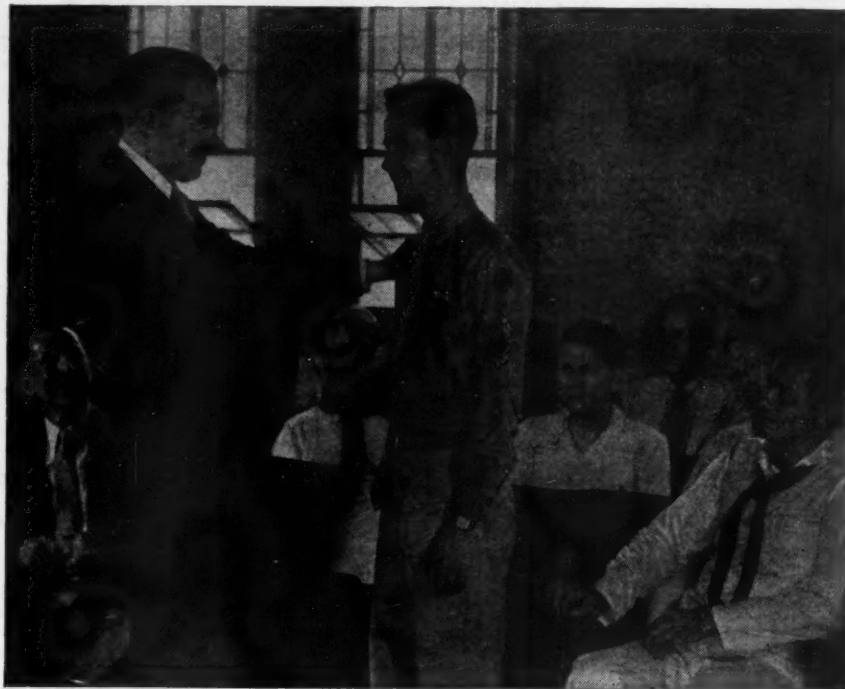
\*Minister, First Presbyterian Church, Onoto, Wisconsin.

(Turn to next page)

## "Peace hath her victories..."

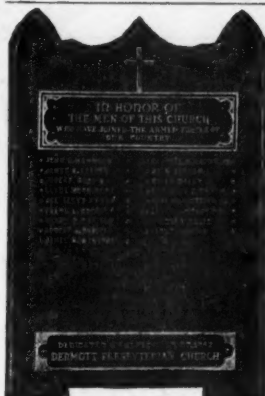
"—no less renowned than war." And these boy-men we shall be welcoming home at long last will want a part in winning the peace. As you grip the Christian soldier's hand in welcome, make a solemn pledge with yourself to fight the peace as selflessly as he fought the war.

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## Ministers' Vacation Exchange

Following the custom of other years, we will open the columns of *Church Management* to suggestions for exchanges for the vacation season. The first offer is at hand. If you have something to offer other ministers and wish to list the exchange let us have the item for our April issue before March 15. You may offer a pulpit, suggest an exchange of pulpit and parsonage or simply advise your own availability. Post office address must be given so that no correspondence falls on this office. No charge is made for listing.

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## The Angel With the Broken Wing

(From page 49)

the chicken, but it did keep it from flying.

How many of us are like that? How many things do we do day after day—things that do not completely wreck our lives but just trim the feathers off one wing so we can't fly as high as we should?

When you lose your temper over some little thing in the home or on the playground, you become like the angel with the broken wing.

When you tell just a little white lie, when you cheat just a little on your lessons in school or while playing with other boys and girls, you become like the angel with the broken wing.

When you borrow a toy or a football from someone else without first asking if you can have it, you become like the angel with the broken wing.

You see, God has made us to live "just a little lower than the angels." He has made us so we can be like his Son, Jesus Christ. But when you and I do those things that change our characters, that keep us from being the best we can be, we defeat his purpose. We break the angel's wing of our lives. When you are tempted, remember the story of the angel with the broken wing.

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## Auditorium, Oratory, Sanctuary, or . . . . .?

HERE are some interesting suggestions which have come in response to our editorial in the February issue. With church edifices planned to a most amazing number it would be well if architects and churchmen could get an agreement on the terms to be used for the various portions of the church buildings. The following ideas are all constructive.

First, let's hear from Professor William Clinton Seitz of the Divinity School of Kenyon College, Gambier, Ohio. He puts forth the term, "Oratory."

I believe that the word "oratory" is the most suitable term in ordinary usage to designate the portion of a church edifice used for worship.

It fits etymologically; it is free from any undesirable connotations; and it has tradition in its favor as it is already in common use to denote the "place of prayer" in a building used also for other purposes, such as a school, a hospital or a home. It is true that to many it suggests a "private" oratory and therefore a small room but such a restricted use is without any real authority. If necessary we can refer to the "main" or "chief" oratory in order to distinguish it from any smaller chapels.

Walter A. Taylor of the Department of Architecture, Syracuse University, contends for "Sanctuary." He lists his arguments in the following:

Your editorial raises a question which was discussed in the annual meeting of the North American Conference on Church Architecture. I should be much interested to see what alternative terms are forthcoming, but I am inclined to favor the term sanctuary for that part of the building devoted to worship; although my own background is in a liturgical church, and I am a teacher of the history of architecture. I would offer the following reasons:

1. In the church of the Middle Ages, the nave often served as a community hall. The choir and sanctuary were often quite definitely separated from the nave in order that the altar and its surrounding "sacred" space might not be profaned by the sometimes hilarious activities in the nave. In the modern Protestant church, these secular activities take place in the parish hall, usually quite separated.

2. The application of the term sanctuary to the nave and chancel is quite consistent with the Protestant doctrine that the Spirit resides in the congregation of believers and not exclusively in a sacerdotal class of ministers, this



is nicely exemplified by the red sanctuary lamps which are parts of the nave lighting fixtures in the Riverside Church in New York.

3. The typical Protestant church of today does not have the historic three-part subdivision of the nave, choir, and sanctuary. These two latter functions and spaces are telescoped in plan into a shallow, broad chancel in which the choir and the deacons' and ministers' seats tend to surround the altar table. Since there is no restricted portion of the plan to be called the sanctuary, there is no confusion or conflict. Episcopalians and Lutherans can, and no doubt will continue to use the term sanctuary in the older sense along with the terms choir or presbytery and nave.

4. In Episcopal and Lutheran churches the word church referring to a building would normally be taken to mean the church proper; accessory or adjoining buildings are designated by a different word such as, parish hall. For most Protestant churches, however, the word church as a building means the entire building, and there is need for a term to distinguish the place of worship from the Sunday school and social hall facilities.

5. In many Protestant churches there is a strong movement to discourage the use of the place of worship for concerts, lectures, entertainments, etc., and the use of the term sanctuary is helpful in this commendable effort.

6. The new broader use of the term sanctuary is already in very wide acceptance in Protestant churches of many denominations, and this acceptance is spreading at an accelerated rate. I would say that usage already establishes the newer meaning. I believe that the attempt to introduce a new term would be confusing, and that its wide acceptance would not be very probable.

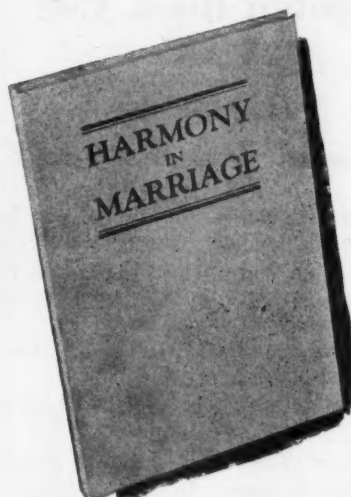
And finally a word from Thomas H. Warner of our own editorial staff. He shows some of the difficulties in the way of any one exclusive word.

In reply to your request for a new word—I don't think you will find one. You might find a sentence like "Place of Worship" or, "House of God," but not a single word. If you want just one word I think it will have to be either sanctuary or auditorium.

Sanctuary would seem to be the most appropriate. It is certainly the most scriptural. It occurs nearly one hundred times in the Bible. Definition: A holy or sacred place; especially a building or space devoted to sacred use: a church, mosque, or temple.

Auditorium is correct. But it is not as exclusive as sanctuary. Definition: The part of a public building, as a church, theater, etc., occupied by the audience.

Why not use the chancel, the part of the church where the altar is placed; all beyond the nave and transepts; the choir: for that part of the church; or sanctum, a sacred spot, The holies of holies in the Jewish temple. (But perhaps this is ruled out by its colloquial use, a private room, as of an editor.) And sanctuary for the rest of the building used for worship.



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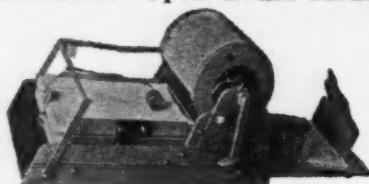
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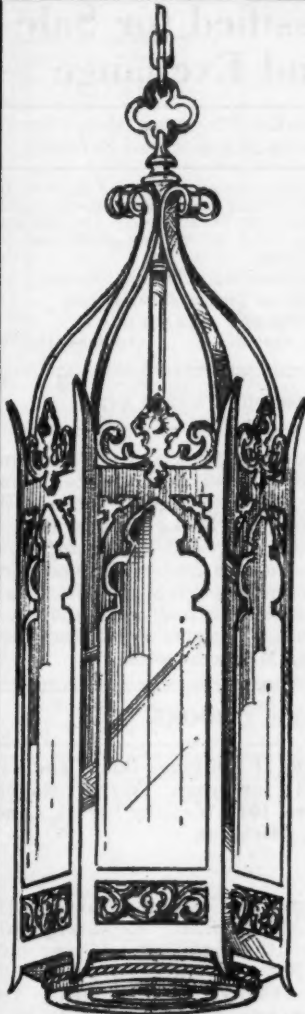
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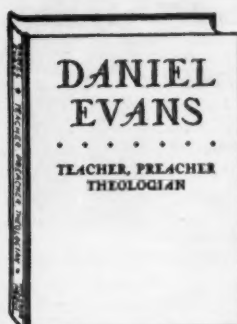
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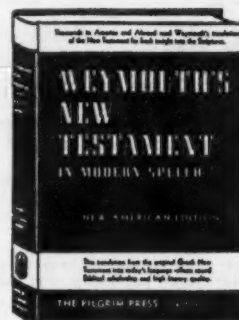
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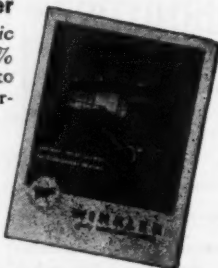
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(From page 7)

of the great democrat and openly supported him for re-election in 1916. As the editor was at that time a pastor in a small upstate New York community where democrats were confined mostly to the village taverns, this required some courage. We believed then and we still believe that Wilson honestly hoped that World War I would make the world safe for democracy and that he believed implicitly in the principles of an international organization along the lines of the League of Nations. We have always felt that the betrayal of the league by the enemies of Wilson is one of the darkest spots in our nation's history. The persecution indirectly responsible for his physical and mental breakdown was one of the most uncalled for attacks in political life.

The picture, to complete the story, should have had an epilogue. It might have been disastrous to have it released before the last election. But it would add to the information. Among those left to mourn Wilson was his secretary of war, a Cleveland man, Newton D. Baker. To his dying day this man was loyal to his chief. Never did this shine out with more brilliancy than in the Democratic National Convention of 1924. The Republican party would have nothing to do with the League of Nations. Mr. Baker hoped that the Democratic party would keep a plank endorsing the League in its platform. He was on the platform committee but was outvoted and his hopes were dashed. He was, however, given the opportunity of appealing to the convention. This he did in one of the greatest speeches of his career. A portion of that address may be found in the December, 1943 issue of *Church Management*.

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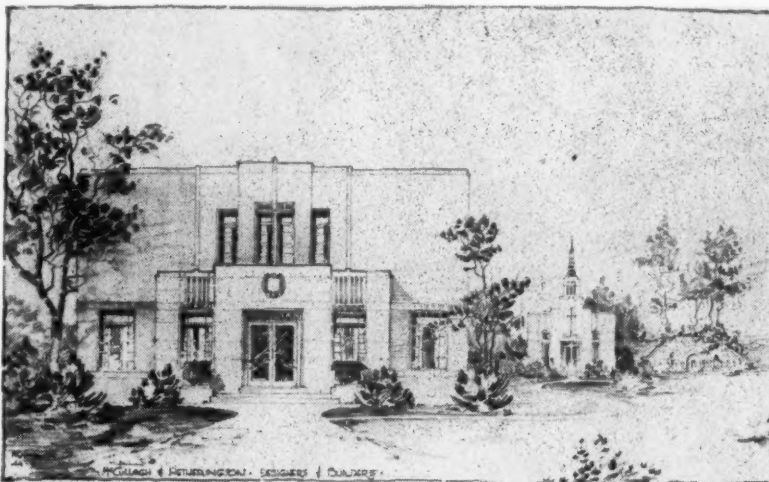
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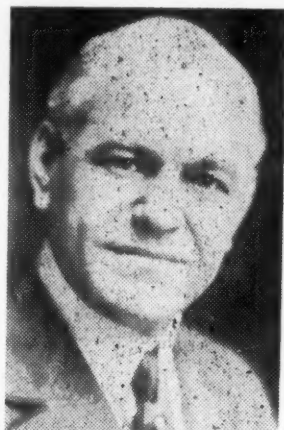
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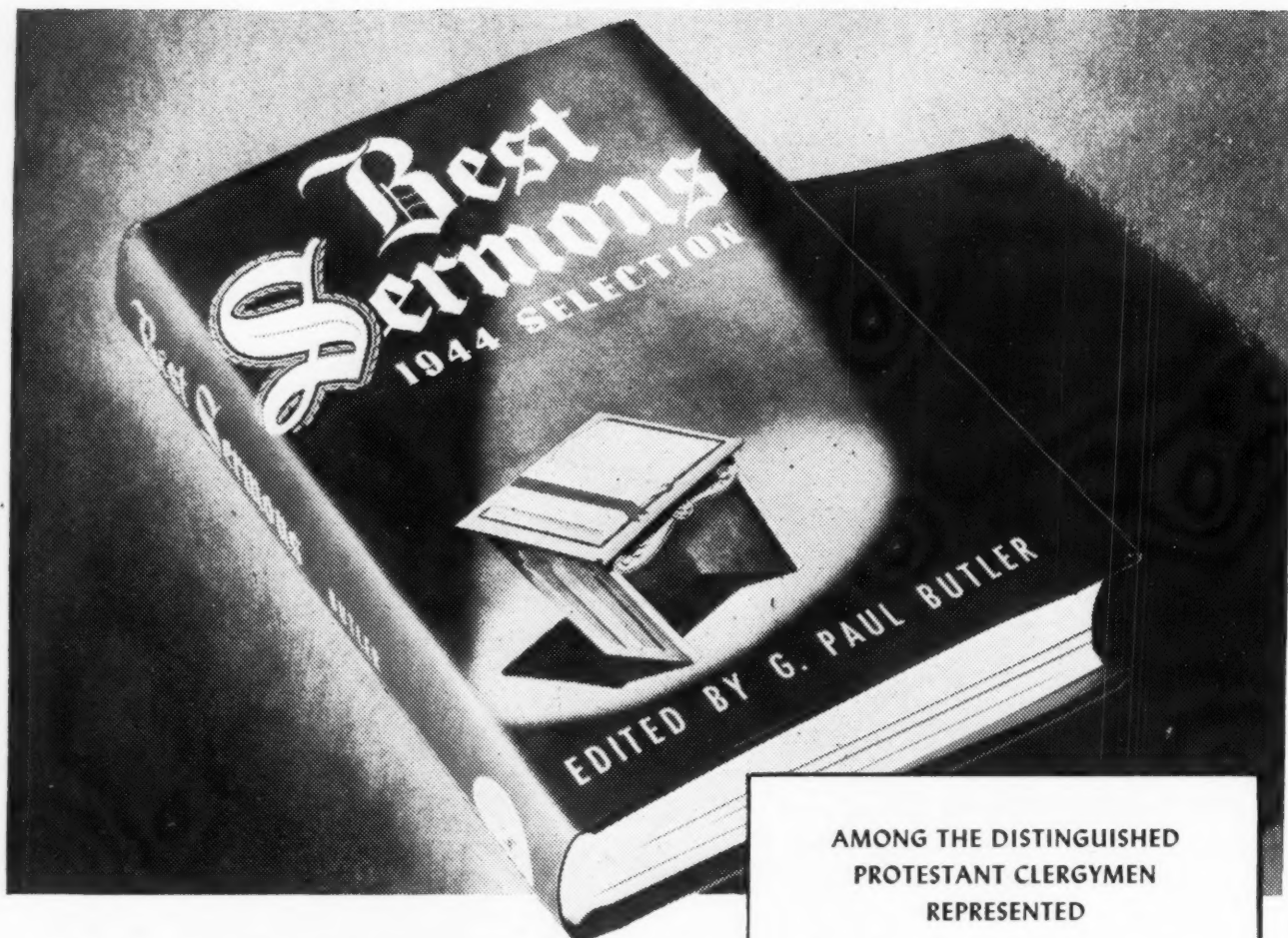
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